

وَالْأَقْرَبُونَ

"And be kind to Parents,"

Our dear deceased and

Esal-e-Swab

ایصالِ ثواب

Its importance, Evidence, Truth, Benefits &
Mode of Transmission

With

Panj Sura Shareef



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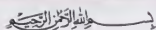
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In the book under reference named as "*Esal-e-Sawab*" the means and ways to send *THAWAB* to the demised in the light of *Quran* and *Hadith* has been detailed with its importance, reality, benefits and proofs.

This book contains *AHKAM-E-MAYAT*, *PANJ SURA* and the responsibilities of the people left behind after the demise of a person. I composed the book in Urdu which benefited many people and so several editions of the book had to be published.

When our friends abroad inspired it to be translation in English I requested our respected (Late) Principal S. M. Rafi who pleasurly accepted and took it as a grace for him.

This book is now a golden publication of the (Late) Principal and a master piece for the readers. So, anybody who reads this, will kindly remember S. M. Rafi in his prayers.

May Allah award him *JANNAT* and elevated positions in Eternity.

Ameen!

Hafiz Fazal-ur-Rahim
Jamia Ashrafia, Lahore

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REMITTANCE OF REWARDS
to
Our dear departed souls



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Dedication

Dedicated to the extremely pious &
Most popular dignitary
SHIKUL HADITH HADRAT
MAULANA ABDUL RAHMAN ASHRAFI رحمۃ اللہ علیہ
”رَبِّ اغْفِرْ لَهُ وَارْحَمْهُ“

(who expired on 22 January 2011)

and according to

Hadrat Maulana Muhammad Ubaidullah رحمۃ اللہ علیہ

Maulana Abdul Rahman Ashrafi strived hard
for the welfare of **JAMIA ASHRAFIA** right for
it very beginning till the last breath of his life for
the sake of Allah. He was the embodiment of
enlightenment of the **Jaimia**.

May his soul rest in eternal peace in *Jannatul Firdaus*.

Aameen !

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CONTENTS

Our dear deceased & Easal-e-Sawab

S.No	Headings	Page #
1	Foreword	7
2	Introduction	9
3	Easal-e-Sawab & Its Importance	12
4	An astonishing incident	14
5	Faith enlightening incident	14
6	Easal-e-Sawab & Its Authentication	15
7	Easal-e-Sawab & Its Reality	17
8	Trays full of Rewards in the graves of the deceased	18
9	Astrange incident	19
10	The Method of Saying Faatihah & Prayers For The Deads in a Graveyard	21
11	To do Easal-e-Sawab while visiting a graveyard	22
12	Benefits of Easal-e-Sawab	22
13	Do The Deads Listen?	22
14	Do The Deads See?	23
15	To pray to Allah in a graveyard by raising hands	25
16	Easal-e-Sawab & Collective prayers for the deads after burial	25
17	Some Circumstances of the graves	26
18	Easal-e-Sawab & Its Method	28
19	Hadrat -e- Thanvi's method of doing Easal-e-Sawab	28
20	To do Easal-e-Sawab to Hadzoor -e- Aqdas (ﷺ)	28
21	Easal-e-Sawab for Rasool-e-Akram (ﷺ) is duly certified by Ahadith	29
22	Collective Recitation of the Holy Qur'an for Easal-e-Sawab	29
23	Does Easal-e-Sawab, reduce the Sawab of the remitter	30
24	To do Collective Easal-e-Sawab	30
25	A Muslim, however sinful, does receive Sawab	31
26	No specific thing is necessary for Easal-e-Sawab	31
27	To do perpetuating charity for Easal-e-Sawab to one's own-self	31



CONTENTS

Our dear deceased & Easal-e-Sawab

S.No	Headings	Page #
28	Method of doing Easal-e-Sawab	32
29	Easy Method of Doing Easal-e-Sawab	32
30	How Many Virtues and Earned by Reciting Various Suras	34
31	Sura Al-Faatihah	34
32	Sura Yaseen	34
33	Suratul Qadr	34
34	Sura Al-Zilzaal	35
35	Surat Al-Aadiyaat	35
36	Surat Al-Takaasuur	35
37	Sura Al-Kafiroon	35
38	Sura Al-Nasr	36
39	Sura Al-Ikhlass	36
40	A Proposed Modus Operandi For Doing Easal-e-Sawab	37
41	Financial Easal-e-Sawab	37
42	Make It a Part of Daily Routine	38
43	Remit The Reward of 4 Times Recitation or The Qur'an In One Minute	39
44	Practice recitation of Kalima daily for doing Easal-e-Sawab	39
45	Recite Durood Shareef abundantly & do Easal-e-Sawab	40
46	Say Salaatul Hajat & do Easal-e-Sawab	41
47	How & When to do Easal-e-Sawab	42
48	Mutual Dialogues & Meetings With The Deceased After Death	43
49	Miscellaneous Masaail	44
50	Are women allowed to visit the graves?	44
51	To put earth again on a grave?	45
52	To send cooked food to the family of a deceased	45
53	Condolence Meetings	45



CONTENTS Our dear deceased & Easal-e-Sawab

S.No	Headings	Page #
54	The order re: mourning & condolence	46
55	Order of Easal-e-Sawab	46
56	How to compensate for Labse in routine	47
57	Father's Piety is Beneficial for Children	48
58	The advantage of father's piety in Aakhirat	49
59	Noble neighbout shall also be helpful in Aakhirat	50
60	The Last will or Testament	51
61	Emphasis on writing will	51
62	Specimen of Brief last will of Hazrat Thanvi (رحمۃ اللہ علیہ)	52
63	Last Request	53
64	Method of Saying Namaz-e-Janaza:	54
65	Namaz-e-Janaza is a means of Easal-e-Sawab	55
66	The Fazeelat of participation in Janaza:	55
67	Etiquettes of visiting graves	56

CONTENTS (Punjsura)

VIRTUES OF SURA & AYAAT

68	VIRTUES OF SURA AL-FAATIAH	61
69	VIRTUES OF AYATUL KURSEE (AYAT 255 OF SURA BAQARA)	61
70	THE VIRTUES OF RECITING THE FIRST AND LAST AYAAT OF SURA AL-BAQARA AT THE GRAVE	62
71	VIRTUES OF SURA AL-SAJDA	63
72	VIRTUES OF SURA YASEEN	64
73	VIRTUES OF SURA AL-DOOKHAN	64
74	VIRTUES OF SURA ALFATH	65
75	VIRTUES OF SURA AL-RAHMAAN	65
76	VIRTUES OF SURAL AL-WAQIAHH	65
77	VIRTUES OF SURA AL-MULK	67



CONTENTS Our dear deceased & Easal-e-Sawab

S.No	Headings	Page #
78	VIRTUES OF SURA AL-MUZZAMMIL	67
	A FEW SURA SHAREEF	
79	SURA AL-FAATIAH	68
80	AYATUL KURSEE	69
81	FIRST AYAAT OF SURA AL-BAQARA	71
82	LAST AYAAT OF SURA AL-BAQARA	73
83	SURA AL - SAJDA	74
84	SURA YASEEN	80
85	SURA AL-DOOKHAN	96
86	SURA ALFATH	102
87	SURA AL-RAHMAAN	114
88	SURA AL-WAQIAHH	122
89	SURA AL-MUULK	130
90	SURA MUZZAMMIL	138
91	SURA AL-QADAR & IT'S VIRTUES	142
92	SURA AL-ZILZAAL & IT'S VIRTUES	143
93	SURA AL-AADIYAAT & IT'S VIRTUES	144
94	SURA AL-TAKAASUUR & IT'S VIRTUES	145
95	SURA AL-KAFIROON & IT'S VIRTUES	146
96	SURA AL-NASR & IT'S VIRTUES	147
97	SURA IKHLASS & IT'S VIRTUES	148
98	SURA AL-FALUQ & SURA AL-NASS & IT'S VIRTUES	149
99	CERTIFICATE OF RECTIFICATION OF MISTAKES	152
100	PUBLISHER'S REQUEST	152



FOREWORD



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ ۝



In the name of Allah, the most Beneficent, all-Merciful. All praise is due to Allah, the Lord of the worlds, and Divine mercy & peace be upon our Noble Chief, the beloved of the Lord of the worlds.

Respected readers, it is requested that a little time be spared to go through the following lines with care & concentration. I have endeavoured to collect a few quotations of the *Holy Qur'an & Ahadith* and the statements of *A'imma Arba'a* (the four acknowledged authorities of Islamic Jurisprudence) and the noble Muslims of the earliest era of *Islam*, in respect of sending *Sawab* (reward of virtues) to our departed souls. Banking upon the generosity of *Allah* I state with confidence that if you spend a few minutes to read this book you will not only earn the dividends in the word hereafter, but you will receive a lot of benefits & prosperity for self & family and flourishing of your business as well.

Kindly imagine the state of our deceased relatives who have departed from us, in the light of the following *Hadith*.

"The one who dies and departs from this world is like a person drowning in a stormy hurricane & flowing down in a river, and is begging for help".

As such a dead person in the grave desperately awaits the favour of your prayers for relief. For example, if with reference to a deceased, you once happen to utter the words "رَبِّ اغْفِرْ لَهُ وَارْحَمْهُ" i.e. "Oh *Allah* forgive him and

have mercy on him"; the deceased in the grave, on receipt of its *Sawab* (reward), is much more delighted & pleased than to have received mountain of gold.

Respected readers, how many of our dear ones, benefactors, parents, brothers & sisters we deposit in graves, but only a few days later our attitude towards them becomes that of a stranger, as if we didn't really have any association with them earlier. Please remember, every one of us has got to go into the grave and be confronted with similar situation, where we shall be desperately awaiting for help. We shall then be longing for every single virtue. If then such prayers are received by us from our living associates, we shall be gratefully delighted & much relieved. The prayers that follow only contain such information of the need, necessity & usefulness of *Easal-e-Sawab* (Transmission of Reward), and thus deserve to be read carefully. May *Allah* enable us to do noble deeds and pray for the relief of our departed souls.

At the end, I pray for Mufti Muhammad Usman ؒ And Hafiz Qasim Zia ؒ who endeavoured hard, with full concentration, to help me in presenting this work. May *Allah* grant them the best of reward.

Soliciting prayers

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ
 وَالْمُرْسَلِينَ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، أَمَّا بَعْدُ

In the name of Allah, the Lord of the worlds, and Divine mercy & peace be upon the Chief of all Prophets & Messengers, and his companions.

Man's real home is the world-hereafter; and, after spending a few days in this world every individual has to depart one day to his eternal abode in the world-hereafter. The Holy Prophet ﷺ said, "Live in this world like a passenger who rests on way for a short while, and then starts his journey towards his destination" meaning thereby that we all are just like travelers & passengers in this world, who have to leave for their eternal home after some time.

Hadrat Khawaja Majzoob رحمته الله states,

"You will have to leave this world one day, and make an abode in the grave.

You will have to face *Allah* one day, so do not waste a moment now.

Every one has to die one day, so do the best you can since death is a certainty".

It means that this life will ultimately terminate one day, so men of wisdom are never bewitched by the lust & glammer of this mortal life.

Hadrat Maulana Shah Hakeem Muhammad Akhtar Sahib رحمته الله said in a couplet;

"The world which we have to leave for good

one day and never to return here again, is certainly not worthy of being loved".

The real pattern of spending this life is to follow the directives of the Holy Qur'an & the Holy Prophet ﷺ. One should always keep in mind the desirability of *Allah*, that makes every moment of this life precious like a valuable jewel, and results in ultimate eternal success & prosperity. One must remember that when this life finishes, the business of *Aakhirat* also finishes alongwith it. Time available for the deeds, therefore ought to be utilized as a favour of the most gracious *Allah*. This reality will be realized immediately on close of our eyes from this world, as stated in the following words of the Holy Prophet ﷺ.

"People are asleep, and shall be awakened when they depart from this mortal world".

And, *Allah* has stated in the Holy Qur'an.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل: ٩٤)

I.e. "Whoever, male or female, we shall certainly make him live a good life, and shall give such people their reward for the best of what they used to do". (Surah AnNahl: 67)

This means that a believer, man or woman, who does noble deeds, *Allah* shall grant him a pleasant life in this world, and a soothing reward in eternal life hereafter.

One shall lament after departure from this world for not having done enough good deeds for the world hereafter. But it shall then be futile & of no use. We should therefore soon start preparing for the welfare in *Aakhirat* by converging all our worries of this world to the solo desire to earn the good-will & pleasure of the Almighty *Allah*.

The Holy Prophet ﷺ has said that:

"One who converges all his worries of this world to the worry of welfare in Akhirat. Allah shall Himself be enough for him to resolve his worries of this life; and one who remains engrossed to sort out his worldly worries himself. Allah just doesn't bother as a which valley he is drowned in."

My dear friends, those who are alive, their perpetuation of deeds continues, and they still have the opportunity of doing virtuous deeds to amend & improve their state in *Aakhirat*; but our dear ones who have already departed for the world hereafter, their period of doing good deeds has been terminated; and, they can now only depend upon whatever good they had done while alive or what their dear living relatives & associates send to them in the form of prayers & good deeds. The worldly wealth is of no benefit to the departed souls; and we should therefore spare some time to do *Istighfar* & monetary charity for *Easal-e-Sawab* to our departed associates which will certainly earn them great relief according to the principle of "هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ" 'good for good' i.e. a favour is reciprocated with a good gesture.

According to the sayings of the prophet ﷺ "A person who prayers daily to Allah for forgiveness & pardon of the Muslim men & women shall be reckoned among the agreeable persons whose prayers, are always accepted and on whose account the people in this world are blessed with provisions & necessities of life."

It is therefore very much desired that in this extremely busy life every one alive should dawn the day with atleast once recitation of *Sura Al-Faatihah* & three times *Sura Ikhlass* for *Easal-e-Sawab* to all our dear deceased relations & the whole Muslim *Ummah* for their complete forgiveness.

May Allah bestow his favours on you in this world & hereafter.

Aameen! Aameen!





EASAL-E-SAWAB & ITS IMPORTANCE

The importance of *Easal-e-Sawab* can be appreciated in the following commandments of the Holy Prophet ﷺ.

1. The Holy Prophet ﷺ said, "The deceased ones await the receipt of *Easal-e-Sawab* from their parents, sisters & brothers and other relatives or associates just like a person drowning in a river begs for help to be saved". (*Mishkaat: 206*)
2. Sayyida Aaisha رضي الله عنها says that a person submitted before the Holy Prophet ﷺ that his mother had died and just before her death, she wanted to make a will, but couldn't do so. According to him if she could speak at that time, she would have probably made a will for Charity to be given. As such he desired to know that if some charity is given on her behalf now, whether its reward shall be transmitted to her. In reply to which the Holy Prophet ﷺ said, "Certainly yes, she will receive the reward". (*Bokhari*)
3. Hadrat Abwa Sayyid us Saaidee رضي الله عنه states that when we were present in audience of the Holy Prophet ﷺ a man from *Bani Salma* came and said that his parents had died, and he desired to do such a virtuous deed, the reward of which could be continuously transmitted to his deceased parents". In reply to which the Holy Prophet ﷺ advised him to say two *Rakat Nafl* on behalf of his parents, and seek forgiveness for them and to fulfill their commitments. (*Abu Dawood*)
4. According to a *Hadith* the Holy Prophet ﷺ said that *Allah* shall elevate the state of an individual in *Jannah*, and the lucky individual shall like to know the cause of his

elevation. In reply to which he shall be informed that it had been due to the *Istighfar* of his son .(Tibrani)

5. According to a *Hadith*, when a blessed man shall enter *Jannah*, he shall seek to know the whereabouts of his parents, wife & children: and he shall be informed that they had fallen short in status on account of less virtuous deeds. The man shall then pray to the all-Merciful *Allah* that the virtuous deeds done by him were for his own-self & for them as well. As a consequence those relatives shall also be commanded to adjoin him in higher status.

(Roohul Ma'Ani 72/32)

6. According to a *Hadith*, the Holy Prophet ﷺ commanded that a virtue with two-fold reward is that with your own *Salaat*, say *Nafil* prayers for your parents as well, and when you keep fast for your own self fast for them also, and alongwith doing Charity for your own self do Charity as behalf of them as well. The reward of non-obligatory prayers i.e. *Nafil Namaz*, *Roza* & Charity reach the deceased ones.

(Tafseere Mazharee)

7. Hadrat Abdullah Bin Umar رضي الله عنه narrates that the Holy Prophet ﷺ said that one who performs *Hajj* on behalf of his parents, *Allah* grants them salvation from *Hell*, and the individual himself shall also get the full reward for his ownself.

(Tafseere Mazharee)

8. Hadrat Ma'aqil Bin Yasar رضي الله عنه narrates that the most respected Prophet ﷺ said, "Recite *Sura Yaseen* for those who have departed from this world and solicit for their forgiveness.

(Ibne Abo Shaiba 237/3)

9. According to a *Hadith* the Holy Prophet ﷺ said, "The group of my disciples is such a group which will carry their sins into the graves but shall ascend without sins from the graves, on account of the *Maghfirat* prayers of the living faithfuls which will purify them from sins.

(Tafseer-e-Mazharee)



Because of this Hadith Hadrat Mujaddad Alif Sani رحمته اللہ علیہ used to say that *Aalam-e-Barzakh* (the period between life in this world and *Akhirat*) is a divine blessing for the faithfuls since sins are washed away during this period.

An astonishing incident:

Hadrat Hammad narrates, "I visited a graveyard in Makkah one night and resting my head on a grave I went to sleep, and suddenly saw in dream that the deceased in the graveyard were clustered in various groups. I enquired whether the Day of Resurrection had begun. They replied in negative, and said that one of their brothers had recited *Sura Ikhlass* and sent its reward to them and so they were sitting there for a year and distributing the reward among them.

(Noor us Sudoor Fi Sharhil Quboor)

10. Hadrat Abu Huraira رضی اللہ عنہ once asked whether some person could undertake the responsibility of saying two or four *rakat* prayers for him in a particular mosque, and say that the this prayer is being said on behalf of Abu Hurairah.

(Abu Dawood)

Note: It is evident from this reference that the reward should reach Sayyidena Abu Huraia رضی اللہ عنہ.

11. Hadrat Jabir رضی اللہ عنہ narrates that the Holy Prophet صلی اللہ علیہ وسلم said:

"A person who performs *Hajj* on behalf of his father or mother, it will relieve his ancestor of the responsibility of performance of *Hajj*, and the person himself shall himself be awarded ten times of reward". (Masnad Imam Ahmad: 212)

Faith enlightening incident:

It is quoted in *Tafseer-e-Razi* with reference to the commentary of "صراط الَّذِينَ أُنْعِمْتُ عَلَيْهِمْ" that Hadrat Isa عليه السلام once passed by a grave and saw the deceased in the grave being subjected to punishment. On a later visit of the same grave Sayyidna Isa عليه السلام saw that the deceased had been relieved of

the punishment. Being surprised Sayidna Isa عليه السلام solicited from *Allah* the cause for the change. In reply to which *Allah* revealed that a son born to his wife after his death had learnt بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ on the first day of his attendance at a *Madrisa*. In appreciation of the same the all Merciful *Allah* deemed it against his most gracious modesty to punish a person whose son had been reciting that *Allah* is most gracious & all Merciful.

Note: Kindly read the above quotation again & again, and shake off your carelessness, and include *Easal-e-Sawab* a part of your daily routine.

Verdict 1: *A'imma-e-Arba'a* unanimously agree that the reward of prayers & charity can be transmitted to others.

Verdict 2: It is prohibited to send the reward of obligatory *Faraaiz* & *Wajibaat* to others. However the reward of non-obligatory acts i.e. *Nawafil*, Prayers, Recitation of the Quran, *Tasbeehat* etc is permissible to be transferred to others.

EASAL-E-SAWAB & ITS AUTHENTICATION

Evidence of Easal-e-Sawab from the Holy Qur'an:

Allah ﷻ has, at a number of places, ordained the prayers for forgiveness and *Istighfar* to be said for the deceased, which evidently reflect the importance of *Easal-e-Sawab* for seeking forgiveness and acquittance of the deceased from punishment for their sins. It is gives them a great benefit & relief. In this connection, a few *Ayaat* are quoted below:-

1. *Allah* ﷻ says:

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝ (بنی اسرائیل: ۲۴)

فَجَلَّ



"Say, May my Lord be merciful to them (i.e. my parents) as they brought me up in my childhood."

In this *Ayat* Allah ﷻ has ordered the faithfuls to pray for mercy on their parents- which testifies the act of *Easal-e-Sawab* & prayers for the deceased.

2. وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (المؤمن ٤٠)

"And pray for the forgiveness of those who believe, (saying) O' our Lord your mercy & knowledge comprehend every thing; so forgive those who repent and follow your way, and save them from the punishment of the Fire."

All Muslims of the world, from the time of the Holy prophet ﷺ have always been doing the act of *Easal-e-Sawab*, which gives great benefit to the deceased and provides relief & satisfaction to their souls. How gracious is the code of Islam that if we inculcate among our children the habit of saying *Slalaat* regularly, they will say:

"رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ" I.e. "O my *Rabb*, forgive me and forgive my parents" in every *Salaat*. As such, *Easal-e-Sawab* & prayers for our forgivenen shall be repeated so often.

Allamah Ibne Taimiyya رحمته الله says:

"One who believes that every individual just gets the *Sawab* of his own deeds, and he doesn't get the benefit of the reward of the act of any other person; it is not correct; and, is in contradiction to the act of the whole *Ummat*."

Allamah Navavi رحمته الله says; "the deceased does receive the reward of *Easal-e-Sawab*, and is duly benefited by it."

EASAL-E-SAWAB & ITS REALITY



The truth of *Easal-e-Sawab* is to solicit from Allah عزوجل the transmission of the reward of an accepted virtuous deed to some particular alive or dead person.

Three points:

Knowing the reality of *Easal-e-Sawab* the following three points may be noted.

1. The deed for *Easal-e-Sawab* ought to be virtuous & in accordance to *Shareeat* for which one expects reward. A deed not in conformity with *Shareeat* & *Sunnat* makes a person sinful, and so is of no benefit to anybody.
2. *Easal-e-Sawab* can be done for both alive & dead persons. For example, the reward of two-rakat *Nafl* can be transmitted to parents, relatives & other individuals while they are alive or dead. (Fatawa Shami)
3. The intention of *Easal-e-Sawab* for self and any other dead or alive person may be made before or after doing the good deed soliciting that *Allah* may graciously grant acceptance to the good deed.

My elder brother Late Hadrat Maulana Abdul Rahmaan Ashrafi Sb رحمه الله Sheikhul Hadith Jamia Ashrafia, once on return from *Haramain Shareefain* said to a person "I offer the *Sawab* of one Para of the Holy Quran, I had recited at *Haramain Shareefain*, to your father as a gift".

Hadrat Abdullah Ibne Umar رضي الله عنه said that he had left a will that the *Ayats* in the beginning & at the end of *Sura Al-Baqara* be read at the grave after burring the deads. He further added the reward of any virtuous supplication *Istighfar*, *Nimaz*, *Roza*, *Hajj*, *Talawat-e-Quran* etc can be transmitted to



any individual dead or alive.

(Al-Rozul Murabba 1/153)

Hadrat Maulana Qari Muhammad Tayyab Sb رحمته الله Muhtamim Darul Uloom Deoband (India) stated that at the occasion of his completion of *Hifz-e-Quran*, following the practice & advice of his reverend father Maulana Ahmad Nanotavi رحمته الله and grandfather Maulana Muhammad Qasim Nanotavi رحمته الله he always recited the Holy Quran daily and sent the reward of one *Pura* to his father every day.

Trays full of Rewards in the graves of the deceased:

Hadrat Ans رحمته الله stated to have himself heard from the Prophet ﷺ that if the residents of the house of a deceased do some charity on his behalf, Hadrat Jibraeel عليه السلام holds the reward in a tray on the grave and asks the deceased to collect the same sent by his family members. One receipt of this gift of rewards the deceased becomes extremely happy & relieved in the grave, while the others around him become sad (for not having received such gift of rewards). (Tafseer-e-Mazharee)

Hadrat Ans رحمته الله also relates that the Holy Prophet ﷺ commanded that one who goes to a graveyard and recites *Surah Yaseen*, Allah ﷻ reduces the intensity of punishment of the deceased in the graveyard, and the one who recites *Sura Yaseen* is himself awarded virtues equivalent to the number of deceased in the graveyard. (Tafseer-e-Mazharee)

Allama Abdul Haq Al-Ashbaili رحمته الله states that the deads more eagerly await the receipt of a gift than the living individuals, since they just cannot point out a defect in the gift nor consider any thing being contemptuous.

Note: Just imagine how delighted are the deads on receipt of the blessings of *Easal-e-Sawab*, and the most gracious Sustainer of the worlds grants multifold award to the senders as well, in accordance of the principal of "هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ" i.e. goodness

ought to be reciprocated with goodness.

In reply to a query from Hadrat Zaid Bin Arqam رضي الله عنه the Holy Prophet ﷺ informed that if a descendant performs Hajj on behalf of his deceased parents, the parents are acquitted of the outstanding obligation of Hajj; and a happy announcement of the same is made among the souls in the skies that the living individual is recorded as noble along with his parent.

(Tafseer-e-Mazharee)

According to a narration of Hadrat Abu Huraira رضي الله عنه the Holy Prophet ﷺ said:

"That if an individual on entrance into a graveyard recites *Sura Al-Faatihah* "اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ", *Surah Ikhlas* "قُلْ هُوَ اللّٰهُ اَحَدٌ" & *Sura Takaasur* "اَلْهٰكُمُ النَّكَارُ" complete, and prays for its reward to be sent all deceased men & women in the graveyard, all buried people shall plead to Allah ﷻ to bestow mercy on the remitter".

(Tafseer-e-Mazharee)

Note: The above recorded *Ahadith* testify the truth of *Easal-e-Sawab*. It makes the deceased happy, and he becomes aware of the persons, who did *Easal-e-Sawab* to him. The narration of Hadrat Ans رضي الله عنه explicitly tells that the angels present *Easal-e-Sawab* to the deceased and inform him that it had been done by his family members. The individual who does *Easal-e-Sawab* is also himself benefitted by it, and it becomes the comes of his own shafaat (I.e. recommendation to be forgiven)

A strange incident:

Allama Mualana Mohammad Yusuf Luddiyanvi رحمته الله states an incident with reference to Allama Jalal-ud-din Sayooti رحمته الله that a noble person once passed by a graveyard and observed that all dead person were collecting some thing, while one deceased was seen calmly seated in a

محَمَّد

اللهم

chair. On enquiring that reason for his not joining the others, the soul seated in the chair said that he was fairly rich & didn't need anything more since his son recites the Holy Quran daily & sends its reward to him. Some days later again the same pious person passed by the same graveyard and observed that all the deads were again busy collecting something, and the one who was earlier seen calmly seated in a chair was also among them. On enquiry of this change, the particular deceased, said that his son who used to send him reward of recitation of the Holy Quran had died, and so he had also joined the rest to collect his share of reward. The noble man on return from the graveyard actually learnt that the son of that particular deceased who used to recite the Holy Qur'an during the day at his shop had died.

This reported observation ought to be an eye-opener for all of us to make it a point do *Easal-e-Sawab* for the deads while we are still alive.

THE METHOD OF SAYING FAATIHAH & PRAYERS FOR THE DEAD IN A GRAVEYARD

مُحَمَّدٌ

On arrival in a graveyard one should say salam to all deads in the graves there, in the words.

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَآ حَقُّونَ وَنَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ-

"O' you the faithful residents of this colony! May Allah bless you with eternal peace; and we shall also Insha Allah join you soon. We pray to Allah for His blessings on all of us & you.

According to another *Hadith* one could also say.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ
أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثَرِ (ترمذی شریف)

"Assalaam-o-Alaikum O' you the residents of this colony of graves. May Allah forgive us & grant you forgiveness as well. You are our predecessors and we shall also follow you".

If one doesn't remember the above quoted words to say simply (السَّلَامُ عَلَيْكُمْ "i.e. Peace be upon you") is also enough. It should then be followed by supplication of *Istighfar* & recitation of the Holy Quran for *Easal-e-Sawab* to the deads in the graves. However, for a specific deceased, should stand on the side of his feet & facing toward his face one should recite the Holy Qur'an do supplications for *Easal-e-Sawab* to him.



To do *Easal-e-Sawab* while visiting a graveyard:

To do *Easal-e-Sawab* while visiting a graveyard is duly certified by *Hadith* stated by Hadrat Abu Huraira رضي الله عنه that a person who visits a graveyard should recite سورة الفاتحة & سورة الاخلاص with intention of transmiting the *Sawab* of whatever he may have read, to all male and female deads in the graveyard. The *Sawab* shall reach the deads who will, in return, pray to Allah for his mercy & blessing on the individual who does *Easal-e-Sawab*. The Holy prophet ﷺ himself used to visit the graveyard and solicited from Allah ﷻ for *maghfirat* for the deads.

Sayyida Aayesha رضي الله عنها states that the Holy Prophet ﷺ when at her home once visited *Jannatul Baqee* (the graveyard of the Holy city of Madina) in the later part of the night, and said:

"O' you faithfulls of this house السلام عليكم, you have been granted what was promised to you, and the remaining of which has been retained to be granted to you on the Day of Resurrection. We shall also *Insha Allah* join you. O' Allah forgive all sins of the deads of *Jannatul Baqee*". (Muslim, Kitabul Janaaiz)

Benefits of *Easal-e-Sawab*:

To visit a graveyard and to do *Easal-e-Sawab* to the deads therein has many benefits, since in a graveyard one is reminded of one's own death and realizes the instability & inconsistency of this life; and thus one prays for the deads from the core of his heart, and the dead in the graves develops a familiarity with the one who visits his grave. This is not exclusive for the most pious saints of Allah but is true for the general Muslims as well.

Do The Deads Listen?:

The most respected Sahaba رضي الله عنهم, their *Tabeyean*, *Taba Tabeyean*, *A'imma Mujaahideen*, *Mufasssireen* & all Ulama-

e-Deen unanimously believe that reverend Prophets ﷺ do listen in their graves and this belief is duly certified by *Kitabo-Sunnat* and the whole *Muslim Umma* agree with it. However the belief of listening capability of the other deads has remained controversial right from the times of Sahaba رضي الله عنهم but the majority believe that other deads also do listen if and when ordained by Allah ﷻ. (Akhamul Quran Lith-thanavi)

In *Nailul Autor*, it is stated that:

"Those who have departed from this world, they are alive in their graves and hear our *Talaawat* & Supplications." (Nailul Autor 23/3)

Do The Deads See?

The deads in the graves do see those who visit their graves, and they also recognize them, and reply to their greetings (salaam). Allama Jalal-ud-Din Sayooti رحمته الله has quoted a few *Ahadiith* in this connection in his "Noorus Sudoor Fee Sharhil Quboor" on page 112.

1. As narrated by Sayyida Aayesha رضي الله عنها & Hadrat Abu Huraira رضي الله عنه & Hadrat Abdullah Ibn Abbas رضي الله عنهما the Holy Prophet ﷺ said: "When an acquaintant visits the grave of a Muslim brother and says *Assalaam-o-Alaikum* to him, the deceased recognizes him and reciprocates the greetings with affection Even if the deceased in the grave doesn't recognize the visitor, he does reciprocate the *salaam*."
2. Hadrat Abu Huraira رضي الله عنه narrates that once Abu Zareen رضي الله عنه submitted before the Holy Prophet ﷺ that he often passes by a graveyard on the way; and desired to know as, to what he should say when he visits the graveyard. In reply to which the Holy Prophet ﷺ advised him to say,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ
أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ - (ترمذی شریف)



اللَّهُ

"O' residents of the graveyard, May Allah's blessings be upon you, and May He forgive us & grant you forgiveness also. You are our predecessors and we are about to follow you".

Abu Zareen رضي الله عنه then enquired whether the deads hear our greetings (*Salaam*). The Holy Prophet ﷺ in reply stated that the deads in graves do hear us & also reply to our greetings but you cannot listen to them".

3. On return from *Jang-e-Uhad* the Holy Prophet ﷺ went to the graves of the martyrs, and standing on the grave of Hadrat Mas'ad Bin Umair رضي الله عنه he said, "I testify that you people are alive before Allah," He then advised his Sahaba to pay visit to these martyrs and say *Salaam* to them. The Holy Prophet ﷺ swore that if a person says *Salaam* to them they certainly respond to the greetings".

4. Hadrat Abdullah رضي الله عنه narrates that once the Holy Prophet ﷺ visited the martyrs of *Uhad*, and remarked, "O' Allah your slave & *Nabi* certifies that these deceased are the martyrs and whoever will visit them they will reply to his greetings of *Salaam*".

Hadrat Attaf said that his aunt once visited the martyrs of *Uhad* alongwith two slaves who looked after her riding animals and offered two *Rakat Namaaz* there and said *salaam* to the martyrs, and heard the reciprocation of *Salaam* from the graves of the martyrs, and also heard the martyrs saying that they had recognized her.

5. According to another narration, the Holy Prophet ﷺ used to visit the graves of the Martyrs of *Uhad* every year, and on reaching the grave of a martyr he used to say loudly.

“سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ”

"On account of the patience you displayed, peace be upon you, and how blessed is the house of the world hereafter".

فحلا

Hadrat Abubakar Siddique رضي الله عنه, Hadrat Umar رضي الله عنه & Hadrat Usman رضي الله عنه also used to visit the graves of the martyrs of *Uhad* every year; and Sayyida Fatima رضي الله عنها & Hadrat Sa'ad Bin Waqas رضي الله عنه also used to visit the graves. Hadrat Fatima Khazaiyya says that once she went on a visit of the graves of *Uhad* alongwith her sister, and said at the grave of Hadrat Hamza رضي الله عنه "السلام عليكم يا عم رسول الله ﷺ" "Peace be upon you O' uncle of *Allah's* Prophet ﷺ." In reply which she heard a voice from the grave saying "وعليكم ورحمة الله وبركاته" "Peace be upon you as well, and bounty of *Allah's* mercy & blessings."

To pray to *Allah* in a graveyard by raising hands:

To pray to *Allah* in a graveyard by raising hands is permissible and duly certified by Hadith-e-Rasool-e-Akram ﷺ.

In *امداد الفتاوى* Hakimul Ummat Hadrat Thanvi رحمته الله has written with reference to the statement "ثُمَّ يَدْعُو قَائِمًا" of *رد المحتار*. That praying for the dead is permissible, while the raising of hands is a gester of regard to *Allah*. However at places where people generally solicit their needs from the deads in graves, it not desirable to raise hands for prayers there, in order to avoid indication of similarity, lest those people feel confirmation of their wrong faith.

(*Imadudul Fatawa*)

Hadrat Maulana Muhammad Idrees Kandhalwi رحمته الله *سيرت* & *معارف القرآن* the author of *معارف القرآن* used to pray for the forgiveness of the deads by raising hands whenever he visited the graveyard.

Easal-e-Sawab & Collective prayers for the deads after burial:

Easal-e-Sawab & Collective prayers for the deads is permissible.

Hadrat Usman رضي الله عنه narrates that after burial of the dead standing at the grave the Holy Prophet ﷺ used to say



اللَّهُ

"Seek forgiveness for your brother and pray for steadfastness for him since he is being questioned in the grave at this moment". (Abu Dawood 2/1)

It is therefore *masnoon* that a person standing on the top side of the grave should recite the preliminary *Ayaat* of سورة بقره and another person on the side of the feet ought to recite the last *Ayaat* of سورة بقره. (Tibrani 13613)

Some Circumstances of the graves:

Narrated by Hadrat Abu Saeed khadri رضى الله عنه says, that the Holy Prophet ﷺ said, that when a faithful is buried, the grave welcomes the dead, and tells him, "Of all persons who move on top of me, you were the one I liked most. You have now come to me where I have to serve you. You will see my treatment with you."

The grave is then dilated & extended till the vision of the noble dead, and a door leading to *Jannat* is opened for the faithful.

The Holy Prophet ﷺ further stated that the grave is either an orchard of *Jannat* or the ditch of Hell. (Tirmizey)

Hadrat Abu Huraira رضى الله عنه states that the Holy Prophet ﷺ said that, "When a dead is buried, two angels with black and bluish eyes appear before him, and ask him as to what he says about the Holy Prophet ﷺ. The noble dead replies that he is Allah's bondsman and His *Rasool* (messenger). The two angles then say that they already knew that you would reply the same. The grave is then extended by 70 hands in width and 70 hands in length. The noble dead shall then seek to be released and allowed to go to his family members, to give them the news. The angels would then ask the noble dead to go to sleep like a bridegroom, to be awakened by one whom he loved most. The noble dead shall then be awakened by Allah عز وجل on the day of Qiyamat. (Tirmizey)

Hadrat Abu Huraira رضى الله عنه in another Hadith says that the Holy

Prophet ﷺ said, "I swear on Allah who hold my life that when a dead is buried in the grave he listens the voice of the steps of the people when they retract from the graveyard.

If the deceased is a believer (Mo'min), the *Salaat* comes towards his top, *Zakaat* on his right, *Roza* toward his bottom and the good deeds & the favours that he did to the people on the side of his feet. Then if the punishment is likely to be inflicted from his top, *Namaz* obstructs it, and if the punishment tends to come from his bottom the good deeds, favours & obligations do not permit the way.

Thus all human beings ought to be prepared to face the conditions & realities of the grave May *Allah* make it convenient for us to encounter all circumstances of the grave. Aameen!

To stay at the grave after burial, and to pray for steadfastness of the deceased is in accordance with the traditions of the Holy Prophet ﷺ who himself advised for the same as narrated by Hadrat Usman رضي الله عنه. The prayer for complete forgiveness of the deceased after the burial is also *masnoon*.

(Abu Dawood 95:1)

فحاج



EASAL-E-SAWAB & ITS METHOD

No specific method of *Easal-e-Sawab* is laid down in *Shareea*. However *Easal-e-Sawab* can be done for all types of worships, whether they are corporal or monetary e.g. *Namaz*, *Roza*, *Hajj*, *Zikr-o-Tilawat* or Charities & Alms.

Hadrat-e-Thanvi's method of doing *Easal-e-Sawab*:

Hadrat Maulana Ashraf Ali Thanvi رحمۃ اللہ علیہ says that the respect & regards for the Holy Prophet ﷺ demand that we should recite some Qur'an and send its *Sawab* exclusively to the noble soul of Hazoor-e-Akram ﷺ. At least, we ought to recite *Sura Ikhlass* قُلْ هُوَ اللّٰهُ اَحَدٌ three times daily which is equivalent to the recitation of the complete Qur'an which prayers to transmit it *Sawab* to the chief benefactor of mankind.

Hadrat Thanvi says that "Whatever I recite daily, I do *Easal-e-Sawab* to the Holy Prophet ﷺ & all Sahaba-e-Kiram & all other Prophets & noble Muslim dignitaries and all Muslims who have died or are still alive & also to those who shall be born in future. Sometime, at specific occasions, I do *Easal-e-Sawab* to a particular individual as well by exclusive recitation of the Holy Qur'an.

We should however understand that there are two approaches of doing *Easal-e-Sawab*. Firstly to do *Easal-e-Sawab* to one considered to be indigent & needy. Secondly to do *Easal-e-Sawab* to a benefactor as a gesture of regards for his favours.

To do *Easal-e-Sawab* to Hadzoor-e-Aqdas (ﷺ)

As a token of appreciation to the favours bestowed

upon us by the Holy Prophet ﷺ & the senior noble dignitaries we ought to present some gift to them; and the best gift for all is to do *Easal-e-Sawab*. This falls under the second category of *Easal-e-Sawab*, and it tends to deepen our mutual love & affection and also results in amendment & expiation of our evil doings. It is just like a poor labourer presenting a humble gift to the king as a token of his sense of gratitude for his multifold favours. Obreously the king doesn't need the gifts but the poor person needs continuation of king's favours. This exactly is the spirit of our doing *Easal-e-Sawab* to our Holy Prophet ﷺ & all senior noble dignitaries.

***Easal-e-Sawab* for Rasool-e-Akram ﷺ is duly certified by *Ahadith*:**

Hadrat Ali رضي الله عنه always used to sacrifice two sheep every Eid one for himself & the other for the Holy Prophet (SAWS), an advised by the Holy Prophet ﷺ himself.

According to a Hadith when Hadrat Umar رضي الله عنه was about to proceed for Umra, Hazoor-e-Aqdas ﷺ asked him, "O' my hunger brother let you not forget me in your prayers (during umrah)." In another narration the Holy Prophet ﷺ said, "O' my brother keep me also in mind in your prayers".

(Abu Dawood 2/210)

Collective Recitation of the Holy Qur'an for *Easal-e-Sawab*:

The majority believes that the reward of Recitation of the Holy Qur'an is received by all deceased. However; the collective recitation of the Holy Qur'an for *Easal-e-Sawab* is permissible only under the following conditions.

1. Collective Qur'an Khani should not be reckoned compulsory.
2. There shouldn't be an apprehension of desolation of faith on account of this collective act.

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3. The people who join the Collective Qur'an Khani should do so only to earn the goodwill of Allah.
4. Those who may not participate in the Collective Qur'an Khani should not be taunted or reproached.
5. The Recitation of the Holy Qur'an be done properly & without haste.
6. No monetary compensation should be accepted for Recitation, otherwise the individuals reciting the Qur'an shall not earn any Sawab.
7. The Recitation of the Holy Qur'an should not be done for show & display.

In short there is a provision for collective Qur'an Khani only under the conditions stated above, otherwise it is not permissible & is an innovation.

Does Easal-e-Sawab, reduce the Sawab of the remitter:

Doing Easal-e-Sawab doesn't, in anyway, reduce the Sawab of the remitter, and every one of the recipients gets equal Sawab as stated in Fatawa Shami quoted as under:

”الْأَفْضَلُ لِمَنْ يَتَصَدَّقُ نَفْلًا أَنْ يُنَوِّىَ لِجَمِيعِ
الْمُؤْمِنِينَ وَلَا يَنْقُصُ مِنْ أَجْرِهِ شَيْئًا“

"It is better that every person who does non-obligatory Charity should have the intension to remit its Sawab to all Muslims; and there shall be no reduction in his own Sawab". (Fatawa Shami)

Please remember that just as Easal-e-Sawab is done for the deads, it is also permissible to do Easal-e-Sawab to the persons alive and it is transmitted to them also. The Holy Prophet ﷺ himself sacrificed a ram for the whole Ummah i.e. offered its Sawab to the whole Ummah Islamiyya.

To do Collective Easal-e-Sawab:

Doing Easal-e-Sawab to a group of people or to whole

Umma is permissible according to Shareea. Whether very individuals shall get full *Sawab* or that the same *Sawab* shall be divided among the various recipients is not explicitly explained in Qur'an & Sunnah. However, it is expected from the all Merciful Allah that every recipient shall get full *Sawab*.

As stated by Mufti Abdul Rahim Lajpuri رحمہ اللہ that Hadrat Ibn-e-Hajar Asglani رحمہ اللہ said that if a person recites Sura Al-Faatihah for *Easal-e-Sawab* to a number of deads, each deceased shall receive the full reward of reciting Sura Al-Faatihah; and it is exactly is befitting the Benevolent nature of the most Exalted *Allah* who says, "I conduct myself with an individual exactly as he believes of me". (Fatawa Raheemiyya)

A Muslim, however sinful, does receive *Sawab*:

Even if a Muslim is very sinful, *Easal-e-Sawab* does reach him, and Allah سبحانہ elevates his gradation. However *Easal-e-Sawab* is of no use for a disbeliever. (Aap ke Masail 225/3)

No specific thing is necessary for *Easal-e-Sawab*:

It is not necessary to give a specific item as Charity for *Easal-e-Sawab*. It may be in cash or any other form, and ought to be given to deserving man or women to earn *Sawab*. However, it is better to give Charity to a pious religious person to earn better *Sawab*.

To do perpetuating charity for *Easal-e-Sawab* to one's own-self:

Every individual can earn perpetuating *Sawab* for himself also by doing a good deed like constructing a Masjid or a Madrisa etc. Remember that such an act is not only permissible but is rather advisable for collecting a treasure of *Sawab* for Akhirat. (Aap ke Masayel or Unka Hal 240/3)

According to *Ahadith*, when a man dies, his acts of good deed discontinue, except the continuation of *Sawab* for the following three acts:



(1) Perpetuating Alms (2) An act on account of which benefit can be achieved recurrently (3) The noble inheritors of the deceased who may pray for him.

Method of doing *Easal-e-Sawab*:

If you wish to do *Easal-e-Sawab* to your relatives & your children, then pray as under:

"O' my Allah, whatever I have read, it's *Sawab* may be graciously granted to my parents & family members. Aameen!" One may also say as under:

"O' Allah, whatever I have read it's *sawab* may be graciously transmitted to all Muslim men & women, who may be alive or dead or to be born till the Last Day among mankind & *Jinnaat*." Aameen!

EASY METHOD OF DOING *EASAL-E-SAWAB*

Easal-e-Sawab can be done by reciting

In addition doing any other *Zikr* or to recite the Holy Qura'an are also virtues deads and their *Sawab* can also be transmitted to others. Similarly to extend help to any poor needy person is a noble act, the *Sawab* of which can also be transmitted to others.

With reference to *Easal-e Sawab* reproduced below are the proficiencies of recitation of some *Suras* & specific *Ayaat* of the Holy Qura'an, and stated by the Holy Prophet ﷺ.

① **Sura Al-Faatihah** سورة الفاتحة :

The *Sawab* of reciting *Sura Al-Faatihah* three times is equivalent to the recitation of the complete Holy Quran twice.

(*Tufseer-e-Mazharee*)

② **Ayatul Kursi** آية الكرسي :

The *Sawab* of reciting *Ayatul Kursi* four times is equivalent to recitation of the complete Holy Quran once.

(*Masand Ahmad*)

③ **Sura Yaseen** سورة يس :

Recitation of *Sura Yaseen* once earns the *Sawab* of reciting the Holy Quran ten times. (Hadith)

④ **Suratul Qadr** سورة القدر :

The *Sawab* of reciting *Suratul Qadr* four times is equivalent to the recitation of complete Holy Quran once. (Masand Ahmad)

⑤ **Suratul Al-Zilzaal** سورة الزلزال :

The *Sawab* of reciting *Suratul Zilzaal* twice is equivalent to the recitation of the complete Holy Quran once. (Tirmizi)

⑥ **Suratul Aadiyaat** سورة العاديات :

Recitation of *Sura Aadiyaat* twice is equivalent to the recitation of the Complete Qur'an once. (Tafseer-e-Muwahab)

⑦ **Suratul Takaasuur** سورة التكاثر :

Recitation of *Suratul Takaasuur* once earns the *Sawab* of recitation of 1000 Ayaat. (Mishkat)

⑧ **Suratul Kafiroon** سورة الكافرون :

The *Sawab* of reciting *Suratul Kafiroon* 4 times is equivalent to the recitation of the whole Qur'an. (Tirmizi)

⑨ **Suratul Al-Nasr** سورة النصر :

Recitation of *Sura Al-Nasr* four times equivalent to the recitation of the Complete Qur'an once. (Tirmizi)

⑩ **Suratul Ikhlass** سورة الاخلاص :

Recitation of *Sura Al-Ikhlass* three times equivalent to the recitation of the Complete Qur'an once. (Bokhari)

Note: For convenience of recitation, the above stated *Suras* are reproduced at the end of this book.



HOW MANY VIRTUES ARE EARNED BY RECITING VARIOUS *SURAS*

Sura Al-Faatihah: سورة فاتحة

This *Sura* has 122 letters, and according to Quran-o-Hadith there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	$122 \times 10 = 1220$ virtues
Virtues in a month	$1220 \times 30 = 30600$ virtues
Virtues in a year	$30600 \times 12 = 367200$ virtues
4 Lac 39 thousand & 200 virtues	

Sura Yaseen: سورة يس

Sura Yaseen has 3000 letters, and according to Quran-o-Hadith there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	$3000 \times 10 = 30000$ virtues
Virtues in a month	$30000 \times 30 = 900000$ virtues
Virtues in a year	$900000 \times 12 = 10800000$ virtues
One Crore & 8 Lacs	

Suratul Qadr: سورة القدر

This *Sura* has 111 letters, and according to Quran-o-Hadith there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	$111 \times 10 = 1110$ virtues
Virtues in a month	$1110 \times 30 = 33300$ virtues
Virtues in a year	$33300 \times 12 = 399600$ virtues
3 Lac 99 thousand & 600	

Sura Al- Zilzaal: سورة الزلزال

This *Sura* has 158 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	$158 \times 10 = 1580$ virtues
Virtues in a month	$1580 \times 30 = 47400$ virtues
Virtues in a year	$47400 \times 12 = 568800$ virtues
5 Lac 68 thousand & 800	

Surat Al-Aadiyaat: سورة العاديات

This *Sura* has 165 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	$165 \times 10 = 1650$ virtues
Virtues in a month	$1650 \times 30 = 49500$ virtues
Virtues in a year	$49500 \times 12 = 594000$ virtues
5 Lac 94 thousand	

Surat Al-Takaasuur: سورة التكاثر

This *Sura* has 122 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	$122 \times 10 = 1220$ virtues
Virtues in a month	$1220 \times 30 = 36600$ virtues
Virtues in a year	$36600 \times 12 = 439200$ virtues
4 Lac 39 thousand & 200	

Sura Al-Kafiroon: سورة الكافرون

This *Sura* has 98 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then

محفل



اللهم

Reciting it once a day earns	$982 \times 10 = 980$ virtues
Virtues in a month	$980 \times 30 = 29400$ virtues
Virtues in a year	$29400 \times 12 = 352800$ virtues
3 Lac 52 thousand & 800	

Sura Al-Nasr: سورة النصر

This *Sura* has 88 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	$88 \times 10 = 880$ virtues
Virtues in a month	$880 \times 30 = 26400$ virtues
Virtues in a year	$26400 \times 12 = 316800$ virtues
3 Lac 16 thousand & 800	

Sura Al-Ikhlass: سورة الاخلاص

This *Sura* has 51 letters, and according to Quran-o-*Hadith* there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	$51 \times 10 = 510$ virtues
Virtues in a month	$510 \times 30 = 15300$ virtues
Virtues in a year	$15300 \times 12 = 183600$ virtues
1 Lac 83 thousand & 600	

Read the above mentioned Suras daily and do *Easal-e-Sawab* to your deceased relatives.

A PROPOSED *MODUS OPERANDI* FOR DOING EASAL-E-SAWAB

After having gone through the previous pages I now propose a *modus operandi* to be adopted for doing *Easal-e-Sawab* to our dear ones dead or alive.

1. Recite Sura Al-Faatihah once, Sura Ikhlass thrice & Sura Yaseen once daily and *Easal-e-Sawab*.
2. Say *Navafil Ashraq*, *Chasht* & *Awwabeen* daily and do *Easal-e-Sawab*.
3. Recite **سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ** daily as many times as possible, and do *Easal-e-Sawab*.

Financial *Easal-e-Sawab*:

To construct a Masjid or Madrasa, to give scholarships to the deserving male & female students of *Deeni Madaris*, to print Qur'an-e-Pak & other *Deeni* books for free distribution to earn goodwill of *Allah*, to do sacrifice of animals, to do *Hajj-e-Badal*, to dig a water well or to install a water pipe or to provide medicines to that ailing people and to give financial aid as charity to the poor, are all modes of doing *Easal-e-Sawab*.

Mufti-e-Pakistan Mufti Muhammad Shafi رحمۃ اللہ علیہ states that his noble father Maulana Muhammad Yaseen رحمۃ اللہ علیہ just before his death said to him, "My son Muhammad Shafi you recite the Holy Qur'an and do *Easal-e-Sawab* and I do hope that you will do the same for me; but you should also do alms & *Khairat* to extend help & cooperation with your elders".



MAKE IT A PART OF DAILY ROUTINE

Please include the following five solicitations in your daily prayers.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ○ (ابراهيم: ٣١)

Our Lord, forgive me and my parents and all believers on the day when reckoning shall place.

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ○ (بنی اسرائیل: ٢٣)

My Lord, be merciful to them (i.e. my parent) as they have brought me up in my childhood.

رَبِّ اغْفِرْ لِي وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ○

My Lord, forgive me and all male & female believers.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ (العشر: ١٠)

Our Lord, forgive us and those of our brothers who preceded us in faith.

اللَّهُمَّ اغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِإِسَاءَتَيْنَا وَلِمَسَائِرِنَا وَلِإِخْوَانِنَا وَلِمَنْ لَكَ مِنْ عَلَيْنَا وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ سَمِيعٌ مُجِيبٌ الدَّعَوَاتِ -

O' Allah, forgive us, and also forgive our parents, our teachers, our spiritual guides & our brother. Graciously grant forgiveness to those who did favour to us and also to all male & female believers (Muslims) & faithfuls (Mo'mins) who may be alive or dead. Indeed your Exiled self listens & accepts solicitious.

It is stated in Tirmizy Shareef that a person recites the following words 10 times Allah shall grant him 4 crore virtues.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهٌ وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ○

(ترمذی شریف)

I testify that there is none except Allah worthy of worship. He is the only one who has no partner. He is one who is Besought of all, needing none. He has no wife nor a son. There is none equal to Him.

Note: Recite the above mentioned words and do *Easal-e-Sawab* to the deceased.

Remit The Reward Of 4 Times Recitation Of The Qur'an In One Minute:

If one recites *Sura Ikhlass* 12 times, he shall earn the reward of reciting the complete Qur'an-e-Pak 4 times.

Note: This is a *Wazeefa* of one minute in which *Sura Ikhlass* can be recited 12 times. What a huge reward is it, which has been bestowed upon us through the courtesy of Aan Hadrat ﷺ. After all there was certainly a reason why the Holy Prophets of *Bani Israeel* used to pray to be included in the *Ummat* of the last of the Prophet ﷺ.

I solicit that all respected readers may kindly make it a daily routine to recite *Sura Ikhlass* 12 times, and send its *Sawab* to Rasool-e-Akram ﷺ. I do hope that when such a person dies and is questioned his faith about the Holy Prophet ﷺ no wonder the Holy Prophet ﷺ may himself say that, one who had been sending him the gift of recitation of the Qur'an 4 times daily, need not be questioned for his faith about him; and therefore his grave may be enlightened.

Practice recitation of Kalima daily for doing Easal-e-Sawab:

Recitation of *Kalima Tayyaba* earns abundant of Allah's blessings & favours as exposed upon *Ulama* & *Mashaikh* in their dreams & *Kashf*. It is a very effective & tried prescription for earning forgiveness from *Allah*.

Sheikh Muhayyuddin Ibne Arabi رحمه الله states in *مقرة* that he received a narration of the Prophet of *Allah* as under:



"A person who recites **لا اله الا الله** 70 thousand times, he is grunted forgiveness, and for whom he recites the same is also forgiven".

It is therefore desired that at least once in life *Kalima* must be recited 70 thousand times. I have personally seen that many of our pious dignitaries used to recite quite a number of *Wazaif* 70 times, and send their *Sawab* to their deceased relatives & the whole Muslim Ummah. (*Islahe Mawaaziz* 132/2)

Recite Durood Shareef abundantly & do Easal-e-Sawab:

Make it a practice to recite *Durood-e-Pak* abundantly and do *Easal-e-Sawab*.

"A woman called on Hadrat Hassan Basari رحمته الله and said, "My daughter has died and I long to see her in a dream. Hadrat Hassan Basari رحمته الله advised her to say 4 rakat *Nawafil* after *Salatul Isha* by reciting *Suratut Takasir* after *Sura Al-Faatihah* in every rakat, and then reciting Durood Shareef before going to sleep". The woman did as advised, and saw her daughter in dream in a state of severe punishment & torture dressed in *Jahannam* attire with both hands cuffed & feet clutched in chain. She narrated this observation to Hadrat Hassan Basari رحمته الله who then advised her to do some sadqa- to which she complied. The same night Hadrat Hassan Basari رحمته الله saw a lady seated on a glamorous illuminated throne. The lady on throne informed Hadrat Hassan Basari رحمته الله that she was the daughter of the woman who had called on her the day before. Hadrat Hassan Basari رحمته الله enquired as to how she earned such an elevated status, in reply to which she said, "We, 70 thousand people were being subjected to *Jahannam* torment when a noble person happened to pass by this graveyard, and recited *Durood Shareef* once & did *Easal-e-Sawab* to us. It is with the blessings of this act of the noble person that *Allah* has eqitted us of the torment of *Jahannam*.

(القول البديع في شفاة النبي ﷺ)

Say Salaatul Hajat (صلوة الحاجت) & do Easal-e-Sawab:

According to Maulana Ashraf Ali Thanvi رحمۃ اللہ علیہ, it is written in the Bayaz of Imam Shafiee's that Salaatul Hajat fulfills 1000 requirements, and Hadrat Khizer علیہ السلام taught a devotee to say it as under.

Say two Rakat Nafl Salatul Hajat by reciting Sura "قُلْ يَا أَيُّهَا الْكَافِرُونَ" 10 times after Sura Al-Faatihah in the first rakat, and Sura Ikhlass "قُلْ هُوَ اللَّهُ أَحَدٌ" 11 times in the second rakat. After completing 2 rakat Nafl, perform Sajda in which recite Durood Shareef 10 times.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

And also the following supplication 10 times

"سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ"

And the following Tasbeeh 10 times

"رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ"

Hakim Abdul Qasim رحمۃ اللہ علیہ says that he sent a messenger to that devotee requesting him to apprise me of the method of saying this Salaatul Hajat. Following the instructions received I said Salaatul Hajat and prayed to Allah to grant me *Ilmo Hikmat* (i.e. knowledge & wisdom). Allah graciously accepted my solicitation and granted me knowledge & wisdom and fulfilled my 1000 needs & requirements as well. Hakim Abdul Qasim رحمۃ اللہ علیہ says that an individual who desires to say this Salaatul Hajat ought to take bath on the night proceeding Friday and dress up in clean clothes and say this salaah with the intention of soliciting fulfillment of his needs. It is sincerely hoped that all needs & requirements shall be fulfilled.

It is therefore most humbly requested that you should make a point to say this Salaatul Hajat with the intention of doing *Easal-e-Sawab* to your deceased kith & kins & to seek

فصل

(Amal-e-Qurani : 118)

for their forgiveness & remission.

In addition it is earnestly desired that a specific schedule may be made for doing *Easal-e-Sawab* either before going to bed at night or after Fajr prayers in the mornings, when Sura Al-Faatihah may be recited once and Sura Ikhlass three time to do *Easal-e-Sawab* to the dear ones. All pious elders & our predecessors have always advised their descendents & followers to pray for their complete pardon from Allah, and to do *Easal-e-Sawab* after their demise from this fatal world. May Allah enable us to shake off our negligence & drowsiness and develop the habit of doing *Easal-e-Sawab*.

Imam Rabbani رحمہ اللہ says that *Aalam-e-Barzakh* (عالم برزخ) (the period between this fatal life and the eternal in the world hereafter) is a great blessing for the Muslims since though his ordained period of performance of good deeds has expired, yet he does continue to receive the reward of prayers & *Easal-e-Sawab* from his living associate.

I am confident that if we do *Easal-e-Sawab* and charity for our departed souls, Allah, the Most merciful shall Insha Allah ordain a schedule for *Easal-e-Sawab* & charity reward to be sent to us a well after our death.

Most respected readers, it is therefore most compassionately submitted that we should not forget our pious elders, benefactors, teachers, parents & friends who have departed from us to the world hereafter, as if we didn't have any association or relation with them when they were alive. We should realize that we ought to care for them a lot now.

How & when to do *Easal-e-Sawab*:

There is no specific day, time or month or date fixed for *Easal-e-Sawab* in Shareea; nor is there any specified mode to be adopted for it according to Shareea. Thus whenever we wish & feel like we should do *Easal-e-Sawab* by reciting the Holy Qur'an, saying Nafl prayers or doing any Zikr or giving charity with a view to send Sawab to our dear ones.

MUTUAL DIALOGUES & MEETINGS WITH THE DECEASED AFTER DEATH

محرم الحرام

As narrated by Hadrat Abu Ayyub Ansari رضي الله عنه the Holy Prophet ﷺ said, "When the spirit of a mo'min (the faithful) is quenched, the noble deceased already in graves rush to meet the new arrival just as in this world people rush towards the messenger of a good news. Some of the old deceased ask the others to let the new arrival have a respite since he had been involved in severe grief & torture in life. Later they enquire whether a particular individual got married, even ask about a person who had actually died earlier, and learning the same they say _____ and state that he been directed toward Hell a bad abode." The Holy Prophet ﷺ further informed that your deeds are presented to your relatives & family members who are in the world hereafter (i.e. Aakhirat). On witnessing a good deed they are delighted and say it due to the blessing & mercy of Allah, which is solicited to be enhanced to its maximum at his death. On the other hand when the misdeeds of the sinful persons are also presented to them, they beseech to Allah that He may infuse nobility of thought & action in his heart, which may earn him the Good-will of Allah.

Request: It is requested that every living person should do such deeds which become the cause of happiness of their deceased dear relatives.

Hadrat Saeed Bin Jabeer رضي الله عنه narrates that when a person dies, his / her deceased offsprings welcome him / her in *Aalam-e-Arwah* (عالم ارواح) (the world of spirits) just as an individual gone abroad is welcome at his home on repatriation to his home.

It is stated by Hadrat Sabit Banaane رضي الله عنه that when a person dies, on arrival at *Aalam-e-Arwah* (عالم ارواح) his deceased kith & kins get around him and feel extremely delighted to

meet him. Their pleasure to meet him is more than the pleasure of meeting a traveler who repatriates home after along time.

Request: It is most earnestly requested that all of us who are still alive or passing though the last phase of life, ought to do noble deeds, which may earn them the good-will of Allah which shall please their predicester deceased relatives. We must desist from doing such deeds which earn the displeasure of Allah, and may become a cause of ones own disaster & destruction.

MISCELLANEOUS MASAAIL

Are women allowed to visit the graves?

Shareeah allows the visit the graves as motivated in Ahadith. According to a Hadith the Holy Prophet ﷺ commanded.

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزَوُّوْهَا (الصح مسلم)

"I had inhibited you from visiting the graves. However now you may visit the graveyards".

Thus if the women adheres to the verdicts of *Shareeah* and observes the pious sanctity of veil, there is a provision for them as well to visit the graveyard, in order to pray for their departed deceased relatives as stated in *رواه البخاري*, which is quoted as under:

”وَالْأَصَحُّ أَنَّ الرُّخْصَةَ ثَابِتَةٌ لَهُنَّ بِحُجَّةٍ وَقَالَ الْخَيْرِيُّ
الرَّمْلِيُّ إِنْ كَانَ ذَلِكَ لِتَجْدِيدِ الْحُزْنِ وَالْبُكَاءِ
وَالْعَدْبِ عَلَى مَا جَرَتْ بِهِ عَادَتُهُنَّ فَلَا تَجُوزُ وَ
عَلَيْهِ حَمْلُ الْحَدِيثِ لَعَنَ اللَّهُ زَائِرَاتِ الْقُبُورِ“

"It is true that women folk are permitted to visit a graveyard. However if they may tend to

make loud hue & cry there, it is not permissible. The Hadith in which Nabi-e-Akram ﷺ prohibited the visiting of a graveyard, was for the same reason".

To put earth again on a grave:

If a grave tends to sink, its repair and putting more earth on it is permissible. According to a Hadith the Holy Prophet ﷺ once passed by the grave of his own son Ibrahim, and found that a stone had been drifted from its location, the Holy Prophet ﷺ set it right himself. (Fatawa Khania 170/2)

However to consider the repairs of the graves to done on a specific date or a particular *Eid* day as compulsory is not permissible. (Imdadul Fatawa 606/1)

To send cooked food to the family of a deceased:

It is desirable for the relatives & neighbours of the dead to send cooked food for a day or a night to the family of the dead. According to a Hadith when Hadrat Jaffar Bin Abi Talib ؓ was martyred the Holy Prophet ﷺ himself commanded. "Prepare food for the family members of Jaffar since they are in grief".

Condolence Meetings:

Condolence means expression of sympathy with members of a deceased family in order to give them some feelings of consolation by sharing in their grief. The traditions of the Holy Prophet ﷺ advise the living individuals to speak about the good habits of the deceased; however avoiding exaggeration in praise. A collective meeting organized with such intentions is also permissible.

محَمَّد ﷺ

FOR SEEKING RELIEF IN THE SEVERITY AT THE MOMENTS OF DEATH, AND SOLICITING REDEMPTION OF TORMENT IN THE GRAVE

In order to seek redemption of torment in grave, make a routine of reciting daily before going to sleep at night, and read the following invocation for beseeching relief in severity at the moments of death.

اَللّٰهُمَّ اَعِنِّيْ عَلَى غَمَرَاتِ الْمَوْتِ وَسَكْرَاتِ الْمَوْتِ

"O Allah, grant me relief of torture at the moment of death."

The order re: mourning & condolence:

It is not permissible for kith & kins to mourn the death of a relative for more than three days. However, it is permissible for a woman to mourn the death of her husband for the period of 'Iddat. To scratch the month, to wear black clothes & to make hue and cry is in any way strictly forbidden. To express sympathy and to console the close relatives of a deceased and to do condolence once is not only desirable but *masnoon* (i.e. in accordance with the tradition of the Holy Prophet ﷺ).

One who makes condolence ought to supplicate say in the following words.

اَعْظَمَ اللّٰهُ اَجْرَكَ وَاَحْسَنَ جَزَاءَكَ وَغَفَرَ مَتَبَكَ-

"Allah may grant you great reward & good return; and He may graciously forgive your departed soul."

Order of Easal-e-Sawab:

"There is no night harder & more difficult for a

deceased than the first night in grave, and so you should do charity for the deads in order to seek Allah's mercy on them". said the Holy Prophet ﷺ. There are quite a few more Ahadith motivating for doing *Easal-e-Sawab* about which there is no difference of opinion, nor can it be. In short the recitation of the Holy Quran and to provide food to the deserving persons, with a view of transmit *Sawab* to the deads, is in any way desirable & permissible act. To send food to the needy persons at their homes or in graveyard, within the country or abroad in the East or the West on the first, second or third day or twentieth day or fortieth day or after a year or two years is all permissible for *Easal-e-Sawab* provided no specific day is considered necessary for the same.

The *Sawab* is duly received by the dead.

How to compensate for lapses in routine:

One who recites the following supplication once at night, his lapses in *Azkaar & Auraad* of the day are compensated; and one who recites this supplication in the morning, his lapses in *Azkaar & Auraad* of night shall stand compensated.

(Siha-e-Sitta)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ○ وَلَهُ الْحَمْدُ فِي
السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ○ يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَلِكَ تُخْرَجُونَ ○ (سورة الروم: آيات ١٨، ١٩)

Note: Recite these *Ayaat* every morning & every evening in order to compensate for lapses in *Azkaar & Auraad* of the daily routine.

FATHER'S PIETY IS BENEFICIAL FOR CHILDREN

Just as supplications of off-springs prove beneficial to parents, the piety & nobility of the parents also prove beneficial for their off-springs. This transfer of bounty is not only true for this world, but it is true for the world hereafter as well. The anecdote of Hadrat Khizer عليه السلام with reference to the repair of the dilapidated falling wall of a house, as stated in the following *Ayat* of the Holy Quran is an evident testimony to the above statement.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ
كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ ۝ (الكهف: ٨٢)

"As for the wall, it belonged to two orphan boys in the city, and there was a treasure beneath it belonging to them, and their father was a pious man. So your Lord desired that they should reach their maturity and dig out their treasure, as a mercy from your Lord".

Imam Abi Muhammadul Husain Bin Masood رحمته الله who died in 516 H writes in commentary of this *Ayat* as under:

وَكَانَ أَبُوهُمَا صَالِحًا-

"There father was a noble person"

It reflects that the Treasure hidden under the dilapidated wall was ordained to be protected by Allah, the most elevated, to through Hadrat Khizer عليه السلام since the late father of the two orphans was a pious & noble person. To fulfill the desire of the late noble person, a measure to repair the falling wall was ordained in order to allow the benefit of hidden treasure to be availed by his children when they grow

young.

Muhammad Bin Munzar رحمته الله father adds that on account of the nobility & goodness of a pious person Allah grants protection to his children & their springs & their further descendents living around his house.

Hadrat Sayyidena Abdullah Bin Abbas رضي الله عنه has stated that on account of the nobility of father Allah protected the hidden treasure for benefit of his two orphan sons.

The advantage of father's piety in Aakhirat:

Allah gives benefit of father's piety to his children in this world and also grants elevation of status of the children in Jannah in the world hereafter, as conveyed by Allah in the following Ayat of Sura Toor.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ○ (الطور: ٢١)

"And those who believed and their children followed them in belief, we will join their children with them, and will not curtail (the reward of) any of their deeds at all".

Mufasssir Shuhair Imam Ibn-e-Kaseer who died in 774 H states in the commentary of this Ayat.

"The Most Merciful Allah in expression of His abundant bounty & favours & rewards says, that the offsprings & descendants of extremely pious fathers who follow the path of the faithfuls but remain short in excellence of performance, shall be elevated to the higher status in Jannah in order to please & satisfy the noble ancestors; and in commanding the same, the reward of descendants shall be increased without, in any way, diminishing the reward of the more noble elders. This shall be so since there is evidently no dearth in the treasures of the Almighty All merciful Allah.

محمد



Hadrat Abdullah Bin Abbas رضي الله عنه comments the same in the Tafseer of this Ayat, and there is an exalted Hadith of this context as well.

Narrated by Hadrat Saeed Bin Jubair رضي الله عنه & Hadrat Ibne Abbas رضي الله عنه that on admission into Jannah if a blessed person shall not find his parents, wife & children there, he shall enquire about their whereabouts, and shall be informed that they were in *Jannat* but at a lower status on account of lesser proficiency in their noble deeds. The blessed person shall then submit to Allah that all deeds that had performed for himself were for them as well. In response to which they would also be raised in status to be with the more pious blessed person.

In another narration of Hadrat Abdullah Bin Abbas رضي الله عنه it is stated that the matured children shall be ordained to raised to the status of their parents on account of being faithful, and the small children who died in their early childhood shall also be sent to join their parents. As such on account of the nobility of father, his wife & children shall all be collected together in *Jannat* just as they lived in this life. This would be obviously on account of the mercy & blessings of the most gracious & merciful Allah; and in doing so there shall be no reduction in the reward of the noble father.

Noble neighbour shall also be helpful in *Aakhirat*:

One should try to acquire residence in the neighbourhood of a good family since a noble neighbour shall be helpful in Jannah as well, as stated in a mandate by the Holy Prophet ﷺ in reply to a query whether the neighbours shall be helpful in *Jannah* as well.

THE LAST WILL OR TESTAMENT



Man lives in a society in which he comes in contact with the people around, with whom he has at times monetary dealings of giving & borrowing money. As a human being there is an obvious apprehension of making mistake of giving the due to others. After death, however, every one has to account for his dealings before Allah. In order to protect oneself from the clutches of Allah on the day of Judgment, one way is to leave a Will / Testament for his inheritors in respect of all matters pertaining to his money dealings with others & those related to his property & personal belongings, which is binding to be fulfilled by ones descendant inheritors; and the Holy Prophet ﷺ has laid emphasis on writing the last will as reflected in the Ahadeeth reproduced below.

1. If an individual owns a property or any other thing, he ought not to pass even two nights without having in possession a written Will about these. *(Ibn-e-Maja 2299)*
2. If an atonement is due to a person to compensate for the missed prayers, fasts or Zakaat, it is binding on him to include these as well in his last Will before death.
3. Promulgation of Will is valid for only one-third of the property i.e. if the Will exceeds $1/3^{rd}$ of the total property, the extra Will shall be left unpromulgated.

Emphasis on writing will:

Hadrat Qais Bin Qabeca رضي الله عنه narrates that the Holy Prophet ﷺ said that a person who dies without leaving a will, is not permitted to talk to the other deceased. When asked whether the deads also talk to each other, the Holy Prophet ﷺ replied that they also meet each other.

(Ibn-e-Haba Fee Kitabul Wasaya)



Specimen of Brief last Will of Hakimul Ummah Thanvi رحمۃ اللہ علیہ:

1. I request all my friends to seek from Allah for forgiveness (*Istighfar*) of all my sins, small or large, done knowingly or forgetfully. Kindly also pray that Allah may enable me to redress my bad habits & improper behaviour.
2. The individuals, whether young or old, who may have been hurt on account of my improper conduct of words or hands, and deprived of their due rights, are most humbly requested to kindly forgive me for the sake of Allah from whom I personally beseech forgiveness of all my negligence & short comings in view of the following blessed sayings of the Holy Prophet ﷺ.

Narrated by Jaudan رضی اللہ عنہ Rasoolullah ﷺ said, "A person who doesn't accept the excuse of a Muslim brother is deemed to be as sinful as a person who tyrannically receives the (undue) tax. In another narration the Holy Prophet ﷺ is stated to have said, "One who doesn't accept the apology of another brother, he shall not have an access to me at Hauz-e-Kausar".

(At-Targheeb-o-Tarheeb)

So in order to earn the Good-will of Allah and with a hope to be forgiven, I personally forgive the negligence & imprudence of others toward me.

LAST REQUEST



With sincere sympathy & affection I resubmit to all dear fellow annunciates that, in any case, *Easal-e-Sawab* must be done for the welfare of the bereaved, but alongwith it is extremely important & beneficial that *Namaz-e-Janaza*, which is really the best solicitation and meam of soliciting *maghfirat* (forgiveness) for the dead. every one of us & our children as well must learn *Namaz-e-Janaza*, which is really the best prayer for seeking forgiveness of the dead so that after our death our children may be able to pray for our forgiveness.

Nimaz-e-Janaza: 1. Sanaa ثناء

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاتُكَ وَلَا إِلَهَ غَيْرُكَ۔

2. Duood Shareef

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

3. If the deceased is a matured male or female, recite the following

اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا وَمَمَاتِنَا وَشَاهِدِنَا وَعَارِئِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ۔

4. If the deceased is an immature boy, recite the following .

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا۔

5. If the deceased is an immature girl, recite the following prays.



اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا
وَاجْعَلْهَا لَنَا شَافِعَةً وَمُسْتَفْعَةً۔

Method of saying *Namaz-e-Janaza*:

There are two obligatory (*Farz*) acts in *Namaz-e-Janaza*.

1. To say *Takbeer* اللہ اکبر four times.
Each *Takbeer* is reckoned equivalent to one *rakat*.
2. To say *Namaz-e-Janaza* while standing. However, if an individual cannot afford to stand, he is permitted to abstain from *qayaam*.

The *masnoon* & desirable method of saying *Namaz-e-Janaza* is as under:

Keeping the dead body in front, the *Imam* should stand opposite to its chest and facing the *Qibla*. When all persons gather and make rows for saying *Namaz Janaza*, the *Niyat* (i.e. intention) of *Namaz Janaza* should be made saying, "I intend to say *Namaz Janaza* with 4 *Takbeerat* (i.e. اللہ اکبر) with all praise (i.e. ثناء) to Allah, *Durood* (درود شریف) for Hadrat Muhammad ﷺ and supplication (i.e. دُعائے مغفرت) for the dead in front.

After the *Niyat* following the *Imam* all participants of prayers should raise their hands till ears, and say اللہ اکبر , where after wrap the hands round your waste, and recite *Sana* (i.e. سُبْحَانَكَ اللَّهُمَّ).

After having recited *Sana*, say *Takbeer* (i.e. اللہ اکبر) for the second time, without raising hands, and recite *Durood Shareef* (as recited in daily prayers).

After *Durood Shareef* again say *Takbeer* (i.e. اللہ اکبر) for the third time but again without raising hands, recite *Dua-e-Maghfirat* for the dead.

If the deceased is 15 years old or elder, whether male or female, the supplication at No. 3 is recited. If the deceased

is an immature boy, the supplication at No. 4 is recited. If however the deceased is an immature girl, the supplication at No. 5 is recited.

After supplication (i.e. دُعَاءُ مَغْفِرَتِ) *Takbeer* (i.e. الله أكبر) is said for the fourth time (again without raising hands), and immediately thereafter *Salaam* (i.e. السلام عليكم ورحمة الله) is said on both sides right & left; and then wrapped hands are released. Note that hands are only to be released only after *Salaam* on both sides.

Namaz-e-Janaza is a means of Easal-e-Sawab:

Namaz-e-Janaza is an important means of soliciting forgiveness & absolution. It greatly help the deceased since all participants of prayer recommend to Allah for grant of remission & pardon of the dead body i.e. seek Allah's mercy & forgiveness; and this recommendation is certainly accepted in favour of the dead. According to a narration by Hadrat Malik Bin Mughirat رَضِيَ اللهُ عَنْهُ, the Holy Prophet ﷺ said that if three rows of Muslims say *Namaz Janaza* of a dead (Muslim) Allah graciously grants him complete forgiveness and makes *Jannat* compulsory for him. May Allah accept our humble prayers on account of the grace of Ann Hadrat ﷺ.

It is on account of this reason that the Holy Prophet ﷺ had directed the Sahaba رَضِيَ اللهُ عَنْهُمْ that he should always be informed of the death of a man or woman, so that he may himself lead his/her *Namaz Janaza*.

The Fazeelat of participation in Janaza:

Narrated by Hadrat Abdullah Ibne Masood رَضِيَ اللهُ عَنْهُ the Holy Prophet ﷺ stated that in reply to a query from Sayyidena Dawood عَلَيْهِ السَّلَام Allah commanded that one who goes with the dead body to the grave to earn the His goodwill, Allah shall detail his angels to accompany his *Janaza* at the time of death and to pray for his *Rooh* alongwith other *Arwah* i.e. a larger number of angels shall accompany his *Janaza*, althoug

مُحَمَّدٌ
صَلَّى
عَلَيْهِ
وَالْحَقُّ
أَقْبَرُ

اللَّهُ

quite a number of angels do always accompany the *Janaza* of a mo'min (the faithful). It is therefore advisable to participate in *Nimaz-e-Janaza* of a Muslim. It helps the deceased and is also a means of soliciting forgiveness & Allah's blessings for one's own self.

“وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ”

“All those who are inclined to do such noble dead, should show keenness & liking for such act.”

Etiquettes of visiting graves:

Ibn-e-Hamman عليه السلام says to sit on the graves, to trample over graves and to rest over a pillow against a grave is forbidden. To sleep near a grave and to clean & wash the private parts after natural evacuation near a grave, are all forbidden act.

The Holy Prophet ﷺ says, "It is rather better to sit on fire than to sit on a grave". Redundant & useless conversation, unbenefial worldly dialogues, smoking, shrieking, laughing, giggling, eating & drinking and doing business of selling & buying and sleeping in the graveyard are all un-permissible acts, and ought to be avoided. Instead, one should rather remember & meditate his own death and should personally feel warned that those in the graves under earth today were alive like us only yesterday (in past), and today they are locked up in small, narrow & extremely dark cottages; where they have none to help them and share & sympathize in their grief except the good deeds they may have done while they were alive and we are also destined to be in graves one day.

May Allah enable us to prepare for the period to follow after this life.

(Namaz hanfi kee sab say barhee kitab 628)

Our dear deceased & Easal-e-Sawab

وَالْيَٰلِٰٓذِينَ اٰجَسْنَا لَكَ الْقُرْآنَ

“And be kind to Parents,”

PunjSura Shareef (Mutarjam)

پنج سُوْرۃ شَرِیف مُتْرَجَم

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With Translation For
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INDEX
Of Sura Shareef For Recitation

سُورَةُ الْفَاتِحَةِ ❁ سُورَةُ السَّجْدَةِ ❁ سُورَةُ بَاسِ
سُورَةُ الدُّخَانِ ❁ سُورَةُ الْفَتْحِ ❁ سُورَةُ الرَّحْمَنِ
سُورَةُ الْوَاقِعَةِ ❁ سُورَةُ الْمُلْكِ ❁ سُورَةُ الْمُزْمِلِ
سُورَةُ الْقَدْرِ ❁ سُورَةُ الزَّلْزَالِ ❁ سُورَةُ الْعِيدِ
سُورَةُ التَّكْوِيْنِ ❁ سُورَةُ الْكَافِرُوْنَ ❁ سُورَةُ النَّصْرِ
سُورَةُ الْاِخْلَاصِ ❁ سُورَةُ الْفَلَقِ ❁ سُورَةُ النَّاسِ

CONTENTS



S.No	Subject	Page No
VIRTUES OF SURA & AYAAT		
1	VIRTUES OF SURA AL-FAATIAH	61
2	VIRTUES OF AYATUL KURSEE (AYAT 255 OF SURA BAQARA)	61
3	THE VIRTUES OF RECITING THE FIRST AND LAST AYAAT OF SURA AL-BAQARA AT THE GRAVE	62
4	VIRTUES OF SURA AL-SAJDA	63
5	VIRTUES OF SURA YASEEN	64
6	VIRTUES OF SURA AL-DOOKHAN	64
7	VIRTUES OF SURA ALFATH	65
8	VIRTUES OF SURA AL-RAHMAAN	65
9	VIRTUES OF SURAL AL-WAQIAHH	65
10	VIRTUES OF SURA AL-MULK	67
11	VIRTUES OF SURA AL-MUZZAMMIL	67

A FEW SURA SHAREEF

1	SURA AL-FAATIAH	68
2	AYATUL KURSEE	69
3	FIRST AYAAT OF SURA AL-BAQARA	71
4	LAST AYAAT OF SURA AL-BAQARA	73
5	SURA AL - SAJDA	74
6	SURA YASEEN	80



S.No	Subject	Page No
7	SURA AL-DOOKHAN	96
8	SURA ALFATH	102
9	SURA AL-RAHMAAN	114
10	SURA AL-WAQIAHH	122
11	SURA AL-MUULK	130
12	SURA MUZZAMMIL	138
13	SURA AL-QADAR & IT'S VIRTUES	142
14	SURA AL-ZILZAAL & IT'S VIRTUES	143
15	SURA AL-AADIYAAT & IT'S VIRTUES	144
16	SURA AL-TAKAASUUR & IT'S VIRTUES	145
17	SURA AL-KAFIROON & IT'S VIRTUES	146
18	SURA AL-NASR & IT'S VIRTUES	147
19	SURA IKHLASS & IT'S VIRTUES	148
20	SURA AL-FALUQ & SURA AL-NASS & IT'S VIRTUES	149
	CERTIFICATE OF RECTIFICATION OF MISTAKES	152
	PUBLISHER'S REQUEST	152
	REQUESTS	152

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

مُحَمَّدٌ

VIRTUES OF SURA'S & AYAAT'S HOLY QUR'AN

VIRTUES OF SURA AL-FAATIAH

Sura Al-Faatiah has many distinct peculiarities.

The Holy Qur'an begins with it. It is recited in the very beginning of every *Salaat*. It is the first complete Sura in order of descendance of the Holy Quran, although a few *Ayaat* of *Sura Alaq*, *Sura Muzzammil* and *Sura Muddassir* had been revealed earlier.

This *Sura* is also called Ummul Qur'an.

The Holy prophet ﷺ said, "I swear on Allah in whose procession is my life that *Sura Al-Faatiah* has no equivalence in *Torat* or *Injeel* or *Zuboor* or over in the Holy Qur'an.

(Tirmizey)

Imam Bukari has stated that according to the narration of *Hazrat Ibne-Abbas* ؓ, *Sura Al-Faatiah* is 2/3 of Qur'an. Accordingly if *Sura Al-Faatiah* is recited 3 times, it earns the *sawab* of reciting the complete Qur'an twice.

(Bukhari)

VIRTUES OF AYATUL KURSEE (Ayat 255 of Sura Baqara)

The Holy Prophet ﷺ said, "A person who recites *Ayatul Kursee* after a every *Farz* prayers, there is nothing to stop him, except death, for going into *Jannat*: I.e. indications of relief and tranquility start appearing immediately after death.

(Nisaie)

اللَّهُ

A Hadith quoted by Hazrat Ans رضي الله عنه says, "If you recite *Ayatul Koursee* at night, an angel is detailed to accompany you, and *Shaitan* will not be able to have an access till morning. Recitation of *Ayatul Koursee* also becomes the means of your protection, protection of your offspring and even the neighbours around".
(*Mishkaat*)

As Stated by Hazrat Abu Huraira رضي الله عنه, the Holy Prophet ﷺ commanded that, "A person who recites *Sura Fathia*, *Ayatul Koursee* (Ayat 255 of *Sura Baqara*) in the morning, he shall remain protected from all displeasing and troublesome influences during the day: and the one who recites the same in the evening shall remain protected till the morning".

According to another *Hadith*, if *Ayatul Koursee* is recited and blown on a property or child, or written and hung on the neck of a child, the *Shaitaan* shall not be able to have an access to it".
(*Hisne Huaseen*)

According to a *Hadith*, recitation of *Ayatul Koursee* is equivalent in reward to the recitation of 1/4 of *Qur'an*.

(*Kanzul Ammal part: I, page 562*)

Thus the recitation of *Ayatul Koursee* 4 times is equivalent in reward to the recitation of the complete *Qur'an*.

THE VIRTUES OF RECITING THE FIRST AND LAST AYAAT OF *SURA AL- BAQARA* AT THE GRAVE

Hazrat Usman Bin Affan رضي الله عنه narrated that after completion of the burial of the dead, the Holy prophet ﷺ used to stop a while at the grave, and commanded the people around, to do *Istighfar* (i.e. seek forgiveness) for the dead person and to pray for his steadfastness since he is at the moment being questioned in grave.
(*Abu Dawod: 2/1*)

This is the very reason for the Holy Prophet's tradition that one person on the top side of the grave should recite a few

preliminary *Ayaat* of *Sura Al-Baqara* while another person standing on the side of the dead's feet should recite the last few *Ayaat* of *Sura Al-Baqara*.

Method: When the dead body is laid down in the grave one person should stand on the top side of the dead and recite the first 5 *Ayaat* of *Sura Al-Baqara* from *الْحَمْدُ لِلَّهِ الَّذِي هُوَ الْغَفُورُ*. Then another person on the lower side of the grave should recite last 2 *Ayaat* of *Sura Al-Baqara* from *عَلَى الْقُبُورِ الْكَافِرِينَ* to *أَمَّنَ الرَّسُولُ*.

All persons at the grave should then collectively pray for pardon and forgiveness and steadfastness of the dead buried.

VIRTUES OF SURAAAL-SAJDA

Hazrat Jabir رضي الله عنه narrates that Holy Prophet ﷺ never slept at night without reciting *Sura Al-Sajda* & *Sura Al-Muulk*.
(Darmi, Tirmizey)

It is also stated in *Ahadith* that the Holy Prophet ﷺ used to recite *Sura Al-Sajda* in the first *rakat* and *Sura Dahar* in the second *rakat* of *Salaat-e-Fajar* on Fridays.

(Tafseer Ibne Kaseer)

It is stated in *Ahdith* that *Sura Al-Sajda* shall appear with two arms on the day of *Qiyamat*, and protect one who used to recite it, asking the angels to release him & let him go forward.

Sura Al-Sajda & *Sura Tabarakallazee* have reward of 60 good deeds more than other *Suras*. *Ibne-Ummar* رضي الله عنه has stated the extra reward of 60 grades.
(Darmee, Tirmizee)

Hadrat *Ibne-Umar* رضي الله عنه stated that one who recites the blessed *Sura Al-Muulk* between *Maghrib* & *Isha*, he earns the award of *Lailatul Qadar*.

The Holy Prophet ﷺ used recite *Sura Al-Sajdain*

مُحَمَّدٌ

Salatteul Fajir prayers every Friday.

(Tafseer Roohul Ma'ani, Vol.2, page 104, w.r.t. Bukhari & Muslim)

VIRTUES OF SURA YASEEN

Hadrat Maaqil Bin Yassar رضي الله عنه narrates that the Holy Prophet ﷺ said that, "Yaseen is the heart of Qur'an, and one who recites it solely for the sake of Allah & welfare in *Aakhirat*, he is forgiven." So recite it for the welfare of your deceased dear ones.

(Nisae)

One who recites *Sura Yaseen* once; he shall be rewarded for the recitation of the complete Qur'an ten times.

(Falah-e- Darain)

Hadrat Abu Zar رضي الله عنه state that the Holy Prophet ﷺ stated that if *Sura Yaseen* is recited close to a person on death bed, his death is facilitated. Yaha Bin Kaseer رضي الله عنه said that a person who recites *Sura Yaseen* in the morning, he shall remain happy & restful till evening; and one who recites it in the evening shall remain happy till morning. The Holy Prophet ﷺ has said, "Every thing has a heart, the heart of Qur'an is *Sura Yaseen*. The Holy Prophet ﷺ commanded that he purpose for which *Sura Yaseen* is recited is fulfilled. One who recites *Sura Yaseen* at night, he is forgiven.

(Tafseer Ibne Kaseer)

VIRTUES OF SURA AI-DOOKHAN

Hadrat Abne Huraira رضي الله عنه narrates that the Holy Prophet ﷺ said, "One who recites *Sura Al-Dookhan* at night, he shall be accompanied by 70 thousands angles praying for his *maghfirat* till morning."

In another narration Hadrat Abne Huraira رضي الله عنه said that the Holy Prophet ﷺ commanded that one who recites *Sura Al-Dookhan* on Friday evening, he shall be forgiven for

all his sins.

VIRTUES OF SURA ALFATH

Narrated by Hadrat Umar Bin Khattab رضي الله عنه that the Holy Prophet ﷺ said to him. "A *Sura* was revealed on me last night which is more dear to me than the whole world & all things in it." The Holy Prophet ﷺ then recited

Hadrat Ans رضي الله عنه narrates that *Sura Alfath* was revealed on the Holy Prophet ﷺ on his return from *Hudai-biyya*; and said, "It is more dear to me than all things on earth."

VIRTUES OF SURA AL-RAHMAAN

Narrated by Hadrat Ali رضي الله عنه the Holy Prophet ﷺ stated. "Every thing has an ornamentation, and the ornamentation of Qur'an is *Sura Al-Rahmaan*." (Bahequee)

The Holy Prophet ﷺ stated that, "The one who recites *Sura Al-Rahmaan*, *Sura Al-Waqiah* & *Sura Hadeed* is called by an angel as the resident of *Jannatul Firdous* among the residents of sky & earth." The Holy Prophet ﷺ further said that, "A person who recites *Sura Al-Rahmaan* is reckoned as one who expresses gratitude to Allah for all his blessing & favours"

Hadoor Akram رضي الله عنه once recited this *Sura* before *Sahaba Karam* رضي الله عنهم, but the *Sahaba* رضي الله عنهم remained quiet. On this, the Holy Prophet ﷺ remarked that "The Jinns are better than you. Whenever I recited this *Sura* before them, they always said; O'Allah we are not ungrateful to you for all the blessings bestowed upon us." (Ibne-Kaseer)

VIRTUES OF SURAAAL-WAQIAHH

With reference to Ibne Asakir Abu Zibya رحمته الله Ibne Kaseer رحمته الله has recorded the following incident:

محفل

اللَّهُ

Hadrat Usman Ghani رضي الله عنه went to Hadrat Abdullah Bin Masood رضي الله عنه to enquire about his illness, in reply to which Hadrat Abdullah Bin Masood رضي الله عنه replied. "My illness is on account of my sins" (What a fear of Allah among the Sahaba!) Hadrat Usman رضي الله عنه then enquired as to what was the required: in reply to which Hadrat Abdullah Bin Masood رضي الله عنه said, "I solicit the blessings of Allah." Hadrat Usman رضي الله عنه then said, "Should I bring a doctor for treatment?" In reply to which Hadrat Abdullah Bin Masood رضي الله عنه remarked, "It is the doctor who has me sick." Hadrat Usman رضي الله عنه then said that he could send some (monetary) gift from the treasury. In reply to which Hadrat Abdullah Bin Masood رضي الله عنه said, "I do not have any need." Hadrat Usman رضي الله عنه then advised Hadrat Abdullah Bin Masood رضي الله عنه to accept some monetary gift from the treasury for the sake of his daughters after his death. In reply to which Hadrat Abdullah Bin Masood رضي الله عنه remarked, "Are you worried that my daughters, will be subjected poverty & starvation after my death, but let you know that I have insisted upon them to recite *Sura Al-Waqiah* every night since I have heard from the Holy Prophet ﷺ that an indivional who recites *Sura Al-Waqiah* every night shall not be subjected to starvation." (Ibne Kaseer)

According to one *Irshad-e-Nabwi* ﷺ, *Sura Al-Waqiah*h is named *Surtul Ghina* also. Make it a routine to recite *Sura Al-Waqiah* daily with faith & confidence to amass the blessings of Allah. Hadoore- Akram ﷺ Said, "One who recites *Sura Al-Waqiah* every night shall never be subjected to starvation." (Ibne Kaseer)

Hadrat Jabber رضي الله عنه narrates that the Holy Prophet ﷺ used to recite *Sura Al-Waqiah* and other similar *Suras* at the *Fajar* prayers. (Masnad Ahmad)

Hadoore-Akram ﷺ said to Hadrat Abu Bakar رضي الله عنه "Sura Hood and Sura *Al-Waqiah* and other similar *Suras* have made me old."

VIRTUES OF SURA AL-MUULK

Hadrat Rasoolullah ﷺ said, "Sura Al-Muulk is a shield & means of protection from torment in the grave."

(Tirmizy)

Rasoolullah ﷺ commanded that, "There is a Sura of 30 Ayaat in Qur'an which shall recommend its reciter to be forgiven on the day of *Qiyamat*, and it's recommendation shall be accepted by Allah."

It is *masnoon* to recite this Sura after *Isha* prayer every night. It is said in some commentaries of *Bukhari Shrareef* that if Sura Al-Muulk is recited on the visibility of the new Moon the whole month is protected from all awful distresses & misfortunes.

Hadrat Abu Huraira رضي الله عنه narrated that the Holy Prophet ﷺ said, "There is a Sura of 30 Ayyat in Qur'an which recommended for forgiveness of a person of my *Ummat* and Allah forgave him." This is Sura *Tabarakallazi*.

(Abboo Dawood & Nisai)

Hadoor Akram ﷺ always used to recite Sura Al-Sajda first and then Sura Al-Muulk before going to sleep at night. The Holy Prophet ﷺ Said. "This Sura Al-Muulk provides salvation from the torment in grave."

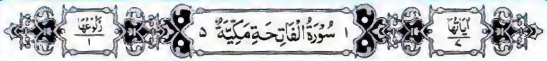
(Tirmizee)

VIRTUES OF SURA MUZZAMMIL

One who repeatedly recites SURA MUZZAMMIL is blessed with the Ziyarat (vision) of the Holy Prophet (ﷺ); and redeems him of his difficulties & problems. If written & hung round the neck of a patient, it relieves him of his illness.

Daily recitation of this Sura earns increase in wealth, and protects one from dependence & poverty.

محفل



اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝

وَإِيَّاكَ نَسْتَعِينُ ۝

الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

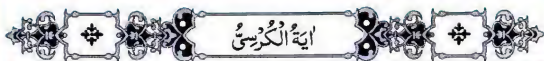
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

SURA AL-FAATIAH

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah, Lord of the Worlds,
2. The Beneficent, the Merciful.
3. Master of the Day of Judgment,
4. Thee (alone) we worship; Thee (alone) we ask for help.
5. Show us the straight path,
6. The path of those whom Thou hast favoured;
7. Not the (path) of those who are earned Thine anger nor of those who go astray.



مُحَمَّدٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
 وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ
 ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
 عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
 وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

AYATUL KURSEE

(Ayat 255 of Sura Baqara)

In the name of Allah, the Beneficent, the Merciful.

255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.



FIRST AYAAT OF
SURA AL-BAQARA

اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَّ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۚ ۞ ۙ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ
يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ ۞ ۙ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِّن قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۚ ۞ ۙ
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝
إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ ۚ ۞ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ
عَذَابٌ عَظِيمٌ ۝

FIRST AYAAT OF SURA AI- BAQARA

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lam. Mim.
2. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).
3. Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;
4. And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.
5. These depend on guidance from their Lord. These are the successful.
6. As for the disbelievers, whether thou warn them or thou warn them not it is all one for them; they believe not.
7. Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.



LAST AYAAT OF
SURA AL-BAQARA

اللَّهُ

اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا
 مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَحَاسِبْكُمْ بِهِ اللَّهُ ط
 فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ط وَاللَّهُ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٢٨﴾ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ
 إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ط كُلٌّ آمَنَ بِاللَّهِ
 وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
 مِنْ رُسُلِهِ قَالُوا سَمِعْنَا وَأَطَعْنَا نُغْفِرْ لَكَ
 رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٢٩﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
 وُسْعَهَا ط لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
 لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
 تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
 مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

وَاَعْفُ عَنَّا وَاقْفُ وَاقْفُ لَنَا وَارْحَمْنَا وَاقْفُ أَنْتَ مَوْلَانَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

LAST AYAAT OF SURA AI- BAQARA

In the name of Allah, the Beneficent, the Merciful.

284. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth: and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He wills, and He will punish whom He wills. Allah is Able to do all things.
285. The messenger believeth in that which hath been revealed unto him from his Lord, and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.
286. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou art our Protector, and give us victory over the disbelieving folk.

سُورَةُ السَّجْدَةِ مَكِّيَّةٌ ٤٥

اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَلَأَ تَنْزِيلُ الْكِتَابِ لَأَرِيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا

مِمَّا أَتَاهُمْ مِنْ نَذِيرٍ مِمَّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ

دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدَبِّرُ

الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي

يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾ ذَلِكَ

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ الَّذِي

أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ

طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

SURA AL-SAJDA

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.



1. Alif. Lam. Mim
2. The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.
3. Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.
4. Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?
5. He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.
6. Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,
7. Who made all things good which He created, and He began the creation of man from clay;
8. Then He made his seed from a draught of despised fluid;



اللَّهُ

١٠٣

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾ وَقَالُوا إِذَا
ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ
بِلِقَائِ رَبِّهِمْ كَفُرُونَ ﴿١٠﴾ قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ
الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰ
إِذِ الْمُرْسَلُونَ نَاكِسَوُا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا
وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ
شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَكِنْ حَقَّ الْقَوْلُ
مِنْنَا لَا مَلَائِكَةَ جَهَنَّمَ مِنَ الْإِنْسَانِ أَجْمَعِينَ ﴿١٣﴾
فَذُوقُوا بِهَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ
وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا
يَوْمٌ مِّنْ بَايْتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا
وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ السَّجْدَةُ تَتَجَافَىٰ



9. Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!
10. And they say: When we are lost in the earth, how can we then be re-created ? Nay but they are disbelievers in the meeting with their Lord.
11. Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.
12. Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure.
13. And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.
14. So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do.
15. Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful,



اللَّهُ

وَقَدْ غَفَرَ

جَنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۚ
 وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ قَا أَخْفَى لَهُمْ
 مِّنْ قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن
 كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا
 الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ
 نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا الَّذِينَ فَسَقُوا
 فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا
 فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ
 تُكَذِّبُونَ ﴿٢٠﴾ وَلَنَذِيقَنَّ هُم مِّنَ الْعَذَابِ الَّا دُنَىٰ دُونَ
 الْعَذَابِ الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَن أَظْلَمُ مِمَّنْ
 ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ
 مُنْتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ
 فِي مَرِيَّةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾



16. Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.
17. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.
18. Is he who is a believer like unto him who is an evil-liver? They are not alike.
19. But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do.
20. And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny.
21. And verily We make them taste the lower punishment before the greater, that haply they may return.
22. And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.
23. We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.





اللَّهُ

الْباقية

الحق

وَجَعَلْنَا مِنْهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا لِمَا صَبَرُوا فَفُتُّ
وَكَانُوا بِآيَاتِنَا يُوَقِّنُونَ ﴿٢٣﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ
لَهُمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَةً أَفَلَا يَسْمَعُونَ ﴿٢٦﴾
أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ
بِهِ زُرْعَاتًا كُلٌّ مِنْهُ نَاعِمٌ لَهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ
يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ
يُنْظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ ﴿٣٠﴾

سُورَةُ لَيْسَ مَكِّيَّةٌ ٣١ ﴿٣١﴾ دُعَائُهَا ٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَيْسَ ١ وَالْقُرْآنُ الْحَكِيمُ ٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣

24. And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.
25. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
26. Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk ? Lo! therein verily are portents! Will they not then heed ?
27. Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves ? Will they not then see ?
28. And they say: When cometh this victory (of yours) if ye are truthful ?
29. Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.
30. So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).

SURA YASEEN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ya Sin.
2. By the wise Qur'an.
3. Lo! thou art of those sent

اللَّهُ

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦﴾ تَنْزِيلَ الْغَزِيرِ الرَّحِيمِ ﴿٧﴾
لِتُنذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٨﴾ لَقَدْ
حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٩﴾ إِنَّا جَعَلْنَا
فِي آعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ
مُقْمَحُونَ ﴿١٠﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ
خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿١١﴾
وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا
يُؤْمِنُونَ ﴿١٢﴾ إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ
الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِغَفْرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١٣﴾
إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٤﴾ وَاضْرِبْ
لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٥﴾
إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ

وَقَدْ غَفَرْنَا
لَهُمْ
وَقَدْ غَفَرْنَا



4. On a straight path,
5. A revelation of the Mighty, the Merciful,
6. That thou mayst warn a folk whose fathers were not warned, so they are heedless.
7. Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not.
8. Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.
9. And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.
10. Whether thou warn them or thou warn them not, it is alike for them, for they believe not.
11. Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.
12. Lo! We it is Who bring the dead to life. We record that which they send before (them, and their footprints. And all things We have kept in a clear Register.
13. Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;



اللَّهُ

فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٣﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ
مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا
تَكْذِبُونَ ﴿١٤﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٥﴾
وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٦﴾ قَالُوا إِنَّا نَطِيرُنَا بِكُمْ
لَيْنٌ لَمْ تَنْهَوْا النَّارَ أَنْ يُسْكَكُوا وَلَيْسَ عَلَيْكُمْ مِنْهَا عَذَابٌ
أَلِيمٌ ﴿١٧﴾ قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنْ ذُكِّرْتُمْ بَلْ
أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٨﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ
رَجُلٌ يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿١٩﴾
اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢٠﴾
وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾
أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا
تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٢﴾ إِنْ أَرَادْتُ إِذَا لَفِيَ
ضُلُلٌ مُبِينٌ ﴿٢٣﴾ إِنْ أَمِنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٤﴾

اللَّهُ

وَقَفَّ غَفَارًا

قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَلَيْتُ قَوْمِي يَعْلَمُونَ ﴿٦٦﴾
 بِمَا غَفَر لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرِمِينَ ﴿٦٧﴾ وَمَا أَنْزَلْنَا
 عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا
 مُنْزِلِينَ ﴿٦٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَاذَاهُمْ
 خَبِيدُونَ ﴿٦٩﴾ يَحْسَرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّنْ
 رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧٠﴾ أَلَمْ يَرَوْا كَمْ
 أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٧١﴾
 وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٧٢﴾ وَآيَةٌ لَهُمْ
 الْأَرْضُ الْمَيْتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ
 يَأْكُلُونَ ﴿٧٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
 وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٧٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا
 عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٧٥﴾ سُبْحَنَ الَّذِي
 خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ



26. It was said (unto him): Enter paradise. He said: Would that my people knew
27. With what (munificence) my Lord hath pardoned me and made me of the honoured ones!
28. We sent not down against his people after him a host from heaven, nor do We ever send.
29. It was but one Shout, and lo! they were extinct.
30. Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!
31. Have they not seen how many generations We destroyed before them, which indeed returned not unto them:
32. But all, without exception, will be brought before Us.
33. A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;
34. And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,
35. That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks ?



اللَّهُ

وَمِمَّا لَا يَعْلَمُونَ ﴿٦١﴾ وَآيَةٌ لَهُمُ اللَّيْلُ ۖ نَسُدُّ عَنْهُمْ النُّجُومَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٦٢﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ أُولَٰئِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٦٣﴾ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ ﴿٦٤﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٦٥﴾
وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٦٦﴾
وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٦٧﴾ وَإِنْ نَشَاءُ نَغْرِقْهُمْ
فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَدُونَ ﴿٦٨﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا
إِلَىٰ حِينٍ ﴿٦٩﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ
وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٧٠﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ
مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٧١﴾ وَإِذَا
قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَنْطِعُوا مِمَّا نُوْثِقُ اللَّهُ أَنْطِعَهُمْ ۖ إِنَّ



36. Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!
37. A token unto them is night. We strip it of the day, and lo! they are in darkness.
38. And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.
39. And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.
40. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.
41. And a token unto them is that We bear their offspring in the laden ship,
42. And have created for them of the like thereof whereon they ride.
43. And if We will, We drown them, and there is no help for them, neither can they be saved;
44. Unless by mercy from Us and as comfort for a while.
45. When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).
46. Never came a token of the tokens of their Lord to them, but they did turn away from it!



اللَّهُ

١٠٤

تَوَكَّلْ عَلَى اللَّهِ
وَيَسِّرْ لَكَ
مَخْرَجًا

أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٣٤﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
 تَأْخُذُهُمْ وَهُمْ يَخِصِّصُونَ ﴿٣٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
 وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٠﴾ وَنُفِخَ فِي الصُّورِ فَآذَاهُمْ
 مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٤١﴾ قَالُوا يَا وَيْلَنَا مَنْ
 بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
 الْمُرْسَلُونَ ﴿٤٢﴾ إِنْ كُنْتَ إِلَّا صَيْحَةً وَاحِدَةً فَآذَاهُمْ جَمِيعٌ
 لَّدَيْنَا مُحْضَرُونَ ﴿٤٣﴾ قَالُوا يَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا
 تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ
 فِي شُغْلٍ فَكِهِونَ ﴿٤٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْآئِكِ
 مُتَّكِئُونَ ﴿٤٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ ﴿٤٧﴾
 سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٤٨﴾ وَامْتَازُوا الْيَوْمَ أَيُّهَا
 الْمَجْرُمُونَ ﴿٤٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ أَدَمَ أَنْ لَا تَعْبُدُوا



47. And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.
48. And they say: When will this promise be fulfilled, if ye are truthful?
49. They await but one Shout, which will surprise them while they are disputing.
50. Then they cannot make bequest, nor can they return to their own folk.
51. And the trumpet is blown and lo! from the graves they hie unto their Lord,
52. Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.
53. It is but one Shout, and behold them brought together before Us!
54. This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.
55. Lo! those who merit paradise this day are happily employed,
56. They and their wives, in pleasant shade, on thrones reclining;
57. Theirs the fruit (of their good deeds) and theirs (all) that they ask;
58. The word from a Merciful Lord (for them) is: Peace!
59. But avaunt ye, O ye guilty, this day!



اللَّهُ

دَقِيقُ غُلَامٍ

الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَإِنْ عَبْدٌ نَوْىٰ هَذَا
صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ
تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
إِصْلَوْهَا الْيَوْمَ بِهَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَى
أَفْوَاهِهِمْ وَتُغْمِّئُ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا
كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ
فَمَا اسْتَبَاعُوا أَصْحَابًا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ يُعْرِضْ
نُفْسَهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ
وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِنُنذِرَ
مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا
فَهُمْ لَهَا مَلِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ

٢٠٢



60. Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -
61. But that ye worship Me ? That was the right path.
62. Yet he hath led astray of you a great multitude. Had ye then no sense ?
63. This is hell which ye were promised (if ye followed him).
64. Burn therein this day for that ye disbelieved.
65. This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.
66. And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen ?
67. And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.
68. He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense ?
69. And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,
70. To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.
71. Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,



اللَّهُ

وَقُلْ لِرَبِّهِمْ

وَمِنْهَا يَأْكُلُونَ ﴿٢٦﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا
يَشْكُرُونَ ﴿٢٧﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ
يُنصَرُونَ ﴿٢٨﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُودٌ
مُحْضَرُونَ ﴿٢٩﴾ فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ
وَمَا يَعْلَمُونَ ﴿٣٠﴾ أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٣١﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ
قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٣٢﴾ قُلْ يُحْيِيهَا
الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٣٣﴾
الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ
تُوقَدُونَ ﴿٣٤﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٣٥﴾
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾
فَسُبْحَنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٧﴾

وَقُلْ لِرَبِّهِمْ



72. And have subdued them unto them, so that some of them they have for riding, some for food ?
73. Benefits and (divers) drinks have they from them. Will they not then give thanks ?
74. And they have taken (other) gods beside Allah, in order that they may be helped.
75. It is not in their power to help them; but they (the worshippers) are unto them a host in arms.
76. So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.
77. Hath not man seen that We have created him from a drop of seed ? Yet lo! he is an open opponent.
78. And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away ?
79. Say: He will revive them Who produced them at the first, for He is Knower of every creation,
80. Who hath appointed for you fire from the green tree, and behold! ye kindle from it.
81. Is not He Who created the heavens and the earth Able to create the like of them ? Aye, that He is! for He is the All-Wise Creator,
82. But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.
83. Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.



سُورَةُ الدُّخَانِ مَكِّيَّةٌ ٢٨
٣
١٥

اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ
إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يَفْتَرِقُ كُلُّ أَمْرٍ حَكِيمٍ ۝ أَمْرًا
مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
إِنْ كُنْتُمْ مُوقِنِينَ ۝ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ
آبَائِكُمُ الْأَوَّلِينَ ۝ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ۝ فَارْتَقِبْ
يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۝ يَغْشَى النَّاسَ هَذَا
عَذَابُ الْيَوْمِ ۝ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝ أَتَى
لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ۝ ثُمَّ تَوَلَّوْا عَنْهُ
وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ۝ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا
إِن كُنْتُمْ عَائِدُونَ ۝ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا

مَقْدَرًا

مَقْدَرًا

SURA AI-DOOKHAN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.



1. Ha, Mim.
2. By the Scripture that maketh plain
3. Lo! We revealed it on a blessed night - Lo! We are ever warning -
4. Whereon every wise command is made clear
5. As a command from Our presence - Lo! We are ever sending -
6. A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower,
7. Lord of the heavens and the earth and all that is between them, if ye would be sure.
8. There is no God save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.
9. Nay, but they play in doubt.
10. But watch thou (O Muhammad) for the day when the sky will produce visible smoke
11. That will envelop the people. This will be a painful torment.
12. (Then they will say): Our Lord relieve us of the torment. Lo! we are believers.
13. How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them,
14. And they had turned away from him and said: One taught (by others), a madman ?
15. Lo! We withdraw the torment a little. Lo! ye return (to disbelief).





اللَّهُ

مُنْتَقِمُونَ ﴿١٦﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ
رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذُوا إِلَىٰ عِبَادِ اللَّهِ إِيَّايَ لَكُمْ رَسُولٌ
أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِيَّايَ أَتِيكُمْ بِسُلْطٰنٍ
مُّبِينٍ ﴿١٩﴾ وَإِنِّي عَذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾
وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُوكُمْ ﴿٢١﴾ فَدَا عَارِبَةً أَنْ هَؤُلَاءِ
قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَاسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٣﴾
وَاتْرِكِ الْبَازِرَ هَؤُلَاءِ إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا
مِنْ جَنَّتٍ وَعَيْوُنٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةً
كَانُوا فِيهَا فَكِهِينَ ﴿٢٧﴾ كَذٰلِكَ تَشَٰوَرْتُمَهَا قَوْمًا خٰرِبِينَ ﴿٢٨﴾ فَمَا
بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾
وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ
فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدْ اخْتَرْنَاهُمْ
عَلَىٰ عِلْمٍ عَلٰى الْعٰلَمِينَ ﴿٣٢﴾ وَأَتَيْنَاهُمْ مِّنَ الْآيٰتِ مَا فِيهِ

الَّذِينَ

الَّذِينَ

16. On the day when We shall seize them with the greater seizure, (then) in truth We shall punish.
17. And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger.
18. Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.
19. And saying: Be not proud against Allah. Lo! I bring you a clear warrant.
20. And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.
21. And if ye put no faith in me, then let me go.
22. And he cried unto his Lord, (saying): These are guilty folk.
23. Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed,
24. And leave the sea behind at rest, for lo! they are a drowned host.
25. How many were the gardens and the watersprings that they left behind,
26. And the cornlands and the goodly sites
27. And pleasant things wherein they took delight!
28. Even so (it was), and We made it an inheritance for other folk;
29. And the heaven and the earth wept not for them, nor were they reprieved.
30. And We delivered the Children of Israel from the shameful doom;
31. (We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones.
32. And We chose them, purposely, above (all) creatures.



اللَّهُ

بَلَّوْا مُبِينٌ ﴿٣٢﴾ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٣﴾ إِنَّ هِيَ إِلَّا مَوْتَتُنَا
 الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ ﴿٣٤﴾ فَأَتُوا بِآيَاتِنَا إِنَّ كُنُتُمْ
 صَادِقِينَ ﴿٣٥﴾ أَهْمُ خَيْرٌ أَمْ قَوْمُ تَبَعٍ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ
 أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٦﴾ وَمَا خَلَقْنَا السَّمَوَاتِ
 وَالْأَرْضَ وَبَيْنَهُمَا الْعِجِينَ ﴿٣٧﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ
 وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ
 أَجْمَعِينَ ﴿٣٩﴾ يَوْمَ لَا يَغْنَىٰ مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ
 يُنصَرُونَ ﴿٤٠﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤١﴾
 إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٢﴾ طَعَامُ الْأَثِيمِ ﴿٤٣﴾ كَالْمُهْلِ يَغْلِي فِي
 الْبُطُونِ ﴿٤٤﴾ كَغَلَى الْحَمِيمِ ﴿٤٥﴾ خَذَوْهَا فَاعْتَلَوْهَا إِلَىٰ سَوَاءِ
 الْجَحِيمِ ﴿٤٦﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٧﴾
 ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٨﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ
 تَمْتَرُونَ ﴿٤٩﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥٠﴾ فِي

مائدة ٢٠/٤٥

33. And We gave them portents wherein was a clear trial.
34. Lo! these, forsooth, are saying:
35. There is naught but our first death, and we shall not be raised again.
36. Bring back our fathers, if ye speak the truth!
37. Are they better, or the folk of Tubb'a and those before them ? We destroyed them, for surely they were guilty.
38. And We created not the heavens and the earth, and all that is between them, in play.
39. We created them not save with truth; but most of them know not.
40. Assuredly the Day of Decision is the term for all of them,
41. A day when friend can in naught avail friend, nor can they be helped,
42. Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.
43. Lo! the tree of Zaqqum,
44. The food of the sinner!
45. Like molten brass, it seetheth in their bellies
46. As the seething of boiling water.
47. (And it will be said): Take him and drag him to the midst of hell,
48. Then pour upon his head the torment of boiling water.
49. (Saying): Taste! Lo! thou wast forsooth the mighty, the noble!
50. Lo! this is that whereof ye used to doubt.
51. Lo! those who kept their duty will be in a place secured.



اللَّهُ

۱۰۲

جَنَّتْ وَعَيَّوْنَ ۝ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ
مَّتَّقِلِينَ ۝ كَذَلِكَ فَذَوْجُنْهُمْ بِحُورٍ عِينٍ ۝
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمْنِينَ ۝ لَا يَذُوقُونَ فِيهَا
الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهُمْ عَذَابَ الْجَحِيمِ ۝ فَضْلًا
مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ فَأَنبَأَ سِرَّهُ بِلسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ۝

سُورَةُ الْفَتْحِ مَدَنِيَّةٌ ۝ ٢٨ ۝ رُتِبَتْهَا ٢٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ
ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا
مُّسْتَقِيمًا ۝ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۝ هُوَ الَّذِي أَنْزَلَ
السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدَّهُمْ إِيمَانًا مَّعَ إِيمَانِهِمْ ۝
وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

52. Amid gardens and watersprings.
53. Attired in silk and silk embroidery, facing one another.
54. Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.
55. They call therein for every fruit in safety.
56. They taste not death therein, save the first death. And He hath saved them from the doom of hell.
57. A bounty from thy Lord. That is the supreme triumph.
58. And We have made (this Scripture) easy in thy language only that they may heed.
59. Wait then (O Muhammad). Lo! they (too) are waiting.

SURA ALFATH

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. Lo! We have given thee (O Muhammad) a signal victory,
2. That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,
3. And that Allah may help thee with strong help -
4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise -



اللَّهُ

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ
عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ٥ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَ السَّوءِ عَلَيْهِمْ
دَآبِرَةُ السَّوءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ
جَهَنَّمَ وَسَاءَتْ مَصِيرًا ٦ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ٧ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا
وَنَذِيرًا ٨ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٩ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا
يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
فَسِيَّوْتِيهِ أَجْرًا عَظِيمًا ١٠ سَيَقُولُ لَكَ الْمُخَلْفُونَ مَنْ
الْأَعْرَابُ شَغَلْنَا أَمْوَالَنَا وَهَلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ



5. That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph -
6. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.
7. Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.
8. Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,
9. That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.
10. Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.



اللَّهُ

بِالْسِّنِّهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَبْلُغُ لَكُمْ
 مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ
 كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ
 الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي
 قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَ السَّوْءِ ۖ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾ وَمَنْ
 لَمْ يُوْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾
 وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
 يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا
 انْطَلَقْتُمْ إِلَى مَغَائِمٍ لَتَاْخُذُوا هَٰذِرًا وَنَا تَتَّبِعُكُمْ يَرِيدُونَ
 أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ
 مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا
 يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾ قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
 سِتْدَةٌ إِلَى قَوْمِ أُولَىٰ بِأَيْسَ شِدِيدٍ تُقَاتِلُونَهُمْ أَوْ



11. Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do.
12. Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.
13. And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.
14. And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.
15. Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.





اللَّهُ

عَلَى

يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ
تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَيْسَ
عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمُرِيضِ
حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝ لَقَدْ
رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ
فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ
فَتْحًا قَرِيبًا ۝ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ۝ وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ
هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا
قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝
وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا وَلَوْ أَلَدُّ بَارِئُكُمْ لَا يَجِدُونَ



16. Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.
17. There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.
18. Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;
19. And much booty that they will capture, Allah is ever Mighty, Wise.
20. Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.
21. And other (gain), which ye have not been able to achieve, Allah will compass it, Allah is Able to do all things.

اللَّهُ

وَلِيًّا وَلَا نَصِيرًا ۖ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَ
لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۖ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ
عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ
عَلَيْهِمْ ۖ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۖ هُمُ الَّذِينَ
كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا
أَنْ يَبْلُغَ مَحِلَّهُ ۖ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ
لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فَيُضَيِّبَكُمْ مِنْهُمْ مَعَرَّةٌ
بِغَيْرِ عِلْمٍ ۖ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا
لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۖ إِذْ جَعَلَ الَّذِينَ
كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَنَزَلَ اللَّهُ
سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّوْجِ كَلِمَةً
التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ۖ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّبُوبَ بِالْحَقِّ ۖ لَتَدْخُلَنَّ



22. And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.
23. It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.
24. And He it is Who hath withheld men's hands from you, and hath withheld your hands from them. in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.
25. These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.
26. When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.





اللَّهُ

الْمَسْجِدِ الْحَرَامِ إِنْ شَاءَ اللَّهُ آمِينَ مُحَلِّقِينَ رُءُوسَكُمْ
 وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
 دُونِ ذَلِكَ فَتْحًا قَرِيبًا ۖ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
 وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَى بِاللَّهِ شَهِيدًا ۖ
 مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
 بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
 سِيَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَلِكَ مَثَلُهُمْ فِي
 التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۚ كَزَرْعٍ أَخْرَجَ شَطْأَهُ
 فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ
 لِيَغِظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۖ

ماتة ۱۵

۲۰



27. Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure. (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.
28. He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.
29. Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.



سُورَةُ الرَّحْمٰنِ مَكِّيَّةٌ ٥٥

اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمٰنُ ١ عَلَّمَ الْقُرْآنَ ٢ خَلَقَ الْإِنْسَانَ ٣ عَلَّمَهُ
الْبَيَانَ ٤ الشَّمْسُ وَالْقَمَرُ مُحْسِبَانِ ٥ وَالنَّجْمُ وَالشَّجَرُ
يَسْجُدَانِ ٦ وَالسَّمَاءُ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ٧ أَلَّا تَطْغَوْا
فِي الْمِيزَانِ ٨ وَأَقْبَهُوا الْوُزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا
الْمِيزَانَ ٩ وَالْأَرْضُ وَضَعَهَا لِلْأَنَامِ ١٠ فِيهَا فَاكِهَةٌ ١١
وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ١٢ وَالْحَبُّ ذُو الْعَصْفِ
وَالرَّيْحَانُ ١٣ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ١٤ خَلَقَ
الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ١٥ وَخَلَقَ الْجَانَّ مِنْ
مَّارِجٍ مِّنْ نَّارٍ ١٦ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ١٧ رَبُّ
الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ١٨ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ١٩
مَرْجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ٢٠ بَيْنَهُمَا بَرْخٌ لَا يُبْغِيانِ ٢١

SURA AL-RAHMAAN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.



1. The Beneficent
2. Hath made known the Qur'an.
3. He hath created man.
4. He hath taught him utterance.
5. The sun and the moon are made punctual.
6. The stars and the trees adore.
7. And the sky He hath uplifted; and He hath set the measure,
8. That ye exceed not the measure,
9. But observe the measure strictly, nor fall short thereof.
10. And the earth hath He appointed for (His) creatures,
11. Wherein are fruit and sheathed palm-trees,
12. Husked grain and scented herb.
13. Which is it, of the favours of your Lord, that ye deny?
14. He created man of clay like the potter's,
15. And the jinn did He create of smokeless fire.
16. Which is it, of the favours of your Lord, that ye deny?
17. Lord of the two Easts, and Lord of the two Wests!
18. Which is it, of the favours of your Lord, that ye deny?
19. He hath loosed the two seas. They meet.
20. There is a barrier between them. They encroach not (one upon the other).



اللَّهُ

١٢٥

فَبَايَ الْآءَ رَبِّكُمَا تُكْذِبِينَ ﴿١٦﴾ يَخْرُجُ مِنْهُمَا اللَّوْؤُ
وَالْمَرْجَانُ ﴿٢٢﴾ فَبَايَ الْآءَ رَبِّكُمَا تُكْذِبِينَ ﴿٢٣﴾ وَلَهُ الْجَوَارِ
الْمُنْتَشِتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فَبَايَ الْآءَ رَبِّكُمَا
تُكْذِبِينَ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ
رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾ فَبَايَ الْآءَ رَبِّكُمَا تُكْذِبِينَ ﴿٢٨﴾
يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾
فَبَايَ الْآءَ رَبِّكُمَا تُكْذِبِينَ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيَّهَ
الثَّقَلَيْنِ ﴿٣١﴾ فَبَايَ الْآءَ رَبِّكُمَا تُكْذِبِينَ ﴿٣٢﴾ يَعْشُرُ الْجِنِّ
وَالْإِنْسَ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ
وَالْأَرْضِ فَانْفُذُوا ۖ لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ﴿٣٣﴾ فَبَايَ
الْآءَ رَبِّكُمَا تُكْذِبِينَ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شَوْاظُ مِّنْ نَّارٍ
وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾ فَبَايَ الْآءَ رَبِّكُمَا تُكْذِبِينَ ﴿٣٦﴾
فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبَايَ



21. Which is it, of the favours of your Lord, that ye deny ?
22. There cometh forth from both of them the pearl and coral-stone.
23. Which is it, of the favours of your Lord, that ye deny ?
24. His are the ships displayed upon the sea, like banners.
25. Which is it, of the favours of your Lord, that ye deny ?
26. Everyone that is thereon will pass away;
27. There remaineth but the Countenance of thy Lord of Might and Glory.
28. Which is it, of the favours of your Lord, that ye deny ?
29. All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.
30. Which is it, of the favours of your Lord, that ye deny ?
31. We shall dispose of you, O ye two dependents (man and jinn).
32. Which is it, of the favours of your Lord, that ye deny ?
33. O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.
34. Which is it, of the favours of your Lord, that ye deny ?
35. There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.
36. Which is it, of the favours of your Lord, that ye deny ?
37. And when the heaven splitteth asunder and becometh rosy like red hide -



اللَّهُ

سورة النور

الْآءِ رَبِّكُمْ تُكَذِّبْنَ ﴿١٦﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ
 إِنْسٌ وَلَا جَانٌّ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿١٨﴾ يَعْرِفُ
 الْمُجْرِمُونَ بِسَبِّهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿١٩﴾
 فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٢٠﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ
 بِهَا الْمُجْرِمُونَ ﴿٢١﴾ يُطَوَّفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنَّا
 فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٢٢﴾ وَلَمَنْ خَافَ مَقَامَ رَبِّهِ
 جَنَّتِمْ ﴿٢٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٢٤﴾ ذَوَاتَا أَفْنَانٍ ﴿٢٥﴾
 فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٢٦﴾ فِيْهَا عَيْنٌ تُجْرِيْنَ ﴿٢٧﴾
 فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٢٨﴾ فِيْهَا مِنْ كُلِّ فَاكِهَةٍ
 زَوْجَيْنِ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٣٠﴾ مُتَّكِئِينَ عَلَى
 فُرُشٍ بَطَاطِنُهَا مِنْ أَسْتَبْرَقٍ وَجَنَّاتٍ مُّجْتَمِعِينَ دَانٍ ﴿٣١﴾
 فَبِأَيِّ آلَاءِ رَبِّكُمْ تُكَذِّبْنَ ﴿٣٢﴾ فِيْهَا نَقُورٌ مَّصْرُورَةٌ
 لَمْ يُطْمِثْ مِنْهَا إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمْ



38. Which is it, of the favours of your Lord, that ye deny?
39. On that day neither man nor jinni will be questioned of his sin.
40. Which is it, of the favours of your Lord, that ye deny?
41. The guilty will be known by their marks, and will be taken by the forelocks and the feet.
42. Which is it, of the favours of your Lord, that ye deny?
43. This is hell which the guilty deny.
44. They go circling round between it and fierce, boiling water.
45. Which is it, of the favours of your Lord, that ye deny?
46. But for him who feareth the standing before his Lord there are two gardens.
47. Which is it, of the favours of your Lord, that ye deny?
48. Of spreading branches.
49. Which is it, of the favours of your Lord, that ye deny?
50. Wherein are two fountains flowing.
51. Which is it, of the favours of your Lord, that ye deny?
52. Wherein is every kind of fruit in pairs.
53. Which is it, of the favours of your Lord, that ye deny?
54. Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.
55. Which is it, of the favours of your Lord, that ye deny?
56. Therein are those of modest gaze, whom neither man nor jinni will have touched before them.



اللَّهُ

تُكْذِبُ بِنِ ۞ كَانَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ۞ فَبَايَ ۞
 الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۞
 فَبَايَ الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ وَمِنْ دُونِهَا جَنَّتِنِ ۞
 فَبَايَ الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ مُدْ هَامَّتِنِ ۞ فَبَايَ الْآءِ ۞
 رَبِّكُمْ تُكْذِبُ بِنِ ۞ فِيْهَا عَيْنِنِ نَصَاخَتِنِ ۞ فَبَايَ ۞
 الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ فِيْهَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۞
 فَبَايَ الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ فِيْهَا خَيْرٌ حَسَانٌ ۞
 فَبَايَ الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ حَوْرٌ مَّقْصُورَةٌ فِي الْخِيَامِ ۞
 فَبَايَ الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ لَمْ يَطْبُثْهُنَّ إِنْسٌ ۞
 قَبْلَهُمْ وَلَا جَانٌ ۞ فَبَايَ الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞
 مُتَكِيْنَ عَلَى رَفْرِفٍ خَضِرٍ وَعَبَقْرِى حِسَانِ ۞
 فَبَايَ الْآءِ رَبِّكُمْ تُكْذِبُ بِنِ ۞ تَبَرَّكَ اسْمُ رَبِّكَ
 ذِي الْجَلَلِ وَالْإِكْرَامِ ۞

57. Which is it, of the favours of your Lord, that ye deny ?
58. (In beauty) like the jacynth and the coral-stone.
59. Which is it, of the favours of your Lord, that ye deny ?
60. Is the reward of goodness aught save goodness ?
61. Which is it, of the favours of your Lord, that ye deny ?
62. And beside them are two other gardens,
63. Which is it, of the favours of your Lord, that ye deny ?
64. Dark green with foliage.
65. Which is it, of the favours of your Lord, that ye deny ?
66. Wherein are two abundant springs.
67. Which is it, of the favours of your Lord, that ye deny ?
68. Wherein is fruit, the date-palm and pomegranate.
69. Which is it, of the favours of your Lord, that ye deny ?
70. Wherein (are found) the good and beautiful -
71. Which is it, of the favours of your Lord, that ye deny ?
72. Fair ones, close-guarded in pavilions -
73. Which is it, of the favours of your Lord, that ye deny ?
74. Whom neither man nor jinni will have touched before them -
75. Which is it, of the favours of your Lord, that ye deny ?
76. Reclining on green cushions and fair carpets.
77. Which is it, of the favours of your Lord, that ye deny ?
78. Blessed be the name of thy Lord, Mighty and glorious!

محفل



سُورَةُ الْوَاقِعَةِ مَكِّيَّةٌ ٥٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ١ لَيْسَ لِقُوعِهَا كَاذِبَةٌ ٢ خَافِضَةٌ

رَافِعَةٌ ٣ إِذَا رُجَّتِ الْأَرْضُ رَجًا ٤ وَبُسَّتِ الْجِبَالُ

بَسًّا ٥ فَكَانَتْ هَبَاءً مُنْبَثًّا ٦ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٧

فَأَصْحَابُ الْمَيْمَنَةِ ٨ مَا أَصْحَابُ الْمَيْمَنَةِ ٩ وَأَصْحَابُ

الْمَشْأَمَةِ ١٠ مَا أَصْحَابُ الْمَشْأَمَةِ ١١ وَالسَّابِقُونَ السَّابِقُونَ ١٢

أُولَئِكَ الْمُقَرَّبُونَ ١٣ فِي جَنَّتِ النَّعِيمِ ١٤ ثَلَاثَةٌ مِّنَ

الْأَوَّلِينَ ١٥ وَقَلِيلٌ مِّنَ الْآخِرِينَ ١٦ عَلَى سُرُرٍ مَّوْضُونَةٍ ١٧

مُّتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ١٨ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ

مُّخَلَّدُونَ ١٩ بِأَكْوَابٍ وَأَبَارِيقَ ٢٠ وَكَأْسٍ مِّنْ مَّعِينٍ ٢١

لَّا يَصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ٢٢ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ٢٣

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ٢٤ وَحُورٌ عِينٌ ٢٥

SURA AL-WAQIAHH

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.



1. When the event befallerh -
2. There is no denying that it will befall -
3. Abasing (some), exalting (others);
4. When the earth is shaken with a shock
5. And the hills are ground to powder
6. So that they become a scattered dust,
7. And ye will be three kinds:
8. (First) those on the right hand; what of those on the right hand ?
9. And (then) those on the left hand; what of those on the left hand ?
10. And the foremost in the race, the foremost in the race:
11. Those are they who will be brought nigh
12. In gardens of delight;
13. A multitude of those of old
14. And a few of those of later time.
15. On lined couches,
16. Reclining therein face to face.
17. There wait on them immortal youths
18. With bowls and ewers and a cup from a pure spring
19. Wherefrom they get no aching of the head nor any madness,
20. And fruit that they prefer
21. And flesh of fowls that they desire.
22. And (there are) fair ones with wide, lovely eyes,



اللَّهُ

كَامَثَالِ اللُّوْلُو الْمَكْنُونِ ﴿٣٢﴾ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ﴿٣٣﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٣٤﴾ إِلَّا
قِيلًا سَلَامًا سَلَامًا ﴿٣٥﴾ وَأَصْحَابُ الْيَمِينِ ﴿٣٦﴾ مَا أَصْحَابُ
الْيَمِينِ ﴿٣٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٣٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٣٩﴾
وَوَيْلٌ مَّمدُودٍ ﴿٤٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٤١﴾ وَفَاكِهَةٍ كَثِيرَةٍ ﴿٤٢﴾
لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٤٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٤٤﴾
إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ﴿٤٥﴾ فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٤٦﴾ عُرْبًا
أَتْرَابًا ﴿٤٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٤٨﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿٤٩﴾
وَتِلْكَ مِّنَ الْآخِرِينَ ﴿٥٠﴾ وَأَصْحَابُ الشِّمَالِ ﴿٥١﴾ مَا أَصْحَابُ
الشِّمَالِ ﴿٥٢﴾ فِي سُمُومٍ وَجَمِيمٍ ﴿٥٣﴾ وَظِلٍّ مِّنْ يَحُومٍ ﴿٥٤﴾
لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٥٥﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٥٦﴾
وَكَانُوا يُصْرُونَ عَلَى الْجَنَّةِ الْعَظِيمِ ﴿٥٧﴾ وَكَانُوا
يَقُولُونَ ﴿٥٨﴾ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّنَا



23. Like unto hidden pearls,
24. Reward for what they used to do.
25. There hear they no vain speaking nor recrimination
26. (Naught) but the saying: Peace, (and again) Peace.
27. And those on the right hand; what of those on the right hand ?
28. Among thornless lote-trees
29. And clustered plantains,
30. And spreading shade,
31. And water gushing,
32. And fruit in plenty
33. Neither out of reach nor yet forbidden,
34. And raised couches;
35. Lo! We have created them a (new) creation
36. And made them virgins,
37. Lovers, friends,
38. For those on the right hand;
39. A multitude of those of old
40. And a multitude of those of later time.
41. And those on the left hand: What of those on the left hand ?
42. In scorching wind and scalding water
43. And shadow of black smoke,
44. Neither cool nor refreshing.
45. Lo! heretofore they were effete with luxury
46. And used to persist in the awful sin.



اللَّهُ

لَسَبْعُونَ ﴿٣٤﴾ وَأَبَاؤُنَا الْأَوَّلُونَ ﴿٣٥﴾ قُلْ إِنَّ الْأَوَّلِينَ
وَالْآخِرِينَ ﴿٣٦﴾ لَسَبْعُونَ ﴿٣٧﴾ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾
ثُمَّ إِنَّكُمْ أَيُّهَا الصَّالِتُونَ الْمُكَذِّبُونَ ﴿٣٩﴾ لَا تَكُونُونَ
مِنْ شَجَرٍ مِنْ زُقُومٍ ﴿٤٠﴾ فَتَأْكُونَ مِنْهَا الْبُطُونَ ﴿٤١﴾ فَشَرِبُونَ
عَلَيْهِ مِنَ الْحَمِيمِ ﴿٤٢﴾ فَشَرِبُونَ شُرْبَ الْهَيْمِ ﴿٤٣﴾
هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٤٤﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا
تُصَدِّقُونَ ﴿٤٥﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٤٦﴾ أَأَنْتُمْ تَخْلُقُونَهُ
أَمْ نَحْنُ الْخَالِقُونَ ﴿٤٧﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ
وَمَا نَحْنُ بِسَبُّوقِينَ ﴿٤٨﴾ عَلَىٰ أَنْ يُبَدَّلَ أَمْثَالَكُمْ
وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٤٩﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ
الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٥٠﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٥١﴾
أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٥٢﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ
حُطًا مَّا فُظِّلْتُمْ تَفَكَّهُونَ ﴿٥٣﴾ إِنَّا لَمَغْرُمُونَ ﴿٥٤﴾ بَلْ نَحْنُ

47. And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,
48. And also our forefathers ?
49. Say (unto them, O Muhammad): Lo! those of old and those of later time
50. Will all be brought together to the tryst of an appointed day.
51. Then lo! ye, the erring, the deniers,
52. Ye verily will eat of a tree called Zaqquum
53. And will fill your bellies therewith;
54. And thereon ye will drink of boiling water,
55. Drinking even as the camel drinketh.
56. This will be their welcome on the Day of Judgment.
57. We created you. Will ye then admit the truth ?
58. Have ye seen that which ye emit ?
59. Do ye create it or are We the Creator ?
60. We mete out death among you, and We are not to be outrun,
61. That We may transfigure you and make you what ye know not.
62. And verily ye know the first creation. Why, then, do ye not reflect ?
63. Have ye seen that which ye cultivate ?
64. Is it ye who foster it, or are We the Fosterer ?
65. If We willed, We verily could make it chaff, then would ye cease not to exclaim:
66. Lo! we are laden with debt!





اللَّهُ

سورة
البقرة

مَحْرُومُونَ ﴿٦٤﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٥﴾ أَأَنْتُمْ
 أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٦﴾ لَوْ نَشَاءُ
 جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي
 تُورُونَ ﴿٦٨﴾ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٦٩﴾
 نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَفِتْنَةً لِلْمُغْوِينَ ﴿٧٠﴾ فَسَبِّحْ
 بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧١﴾ فَلَا أُقْسِمُ بِمَوْقِعِ الْجُومِ ﴿٧٢﴾ وَإِنَّهُ
 لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٣﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٤﴾ فِي
 كِتَابٍ مَكْنُونٍ ﴿٧٥﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٦﴾ تَنْزِيلُ
 مِّنْ رَبِّ الْعَالَمِينَ ﴿٧٧﴾ أَفِيهِذَا الْحَدِيثُ أَنْتُمْ
 مُدْهِنُونَ ﴿٧٨﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٧٩﴾
 فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٠﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨١﴾
 وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٢﴾ فَلَوْلَا إِنْ
 كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٣﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ





67. Nay, but we are deprived!
68. Have ye observed the water which ye drink ?
69. Is it ye who shed it from the raincloud, or are We the Shedder ?
70. If We willed We verily could make it bitter. Why then, give ye not thanks ?
71. Have ye observed the fire which ye strike out;
72. Was it ye who made the tree thereof to grow, or were We the grower ?
73. We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.
74. Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.
75. Nay, I swear by the places of the stars -
76. And lo! that verily is a tremendous oath, if ye but knew -
77. That (this) is indeed a noble Qur'an
78. In a Book kept hidden
79. Which none toucheth save the purified,
80. A revelation from the Lord of the Worlds.
81. Is it this Statement that ye scorn,
82. And make denial thereof your livelihood ?
83. Why, then, when (the soul) cometh up to the throat (of the dying)
84. And ye are at that moment looking
85. And We are nearer unto him than ye are, but ye see not
86. Why then, if ye are not in bondage (unto Us),





اللَّهُ

۳۲

صَدِيقَيْنِ ۞ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ۞ فَرَوْحٌ
وَرِيحَانٌ ۞ وَجَنَّتْ نَعِيمٌ ۞ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ
الْيَمِينِ ۞ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ۞ وَأَمَّا
إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الصَّالِينَ ۞ فَنَزْلٌ مِّنْ
حَمِيمٍ ۞ وَتَصْلِيَةٌ جَمِيمٌ ۞ إِنَّ هَذَا هَوَاحِشُ الْيَقِينِ ۞
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۞

آيَاتُ ۞ سُورَةُ الْمُلْكِ مَكِّيَّةٌ ۞

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ۞ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ۞ ۱ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ
أَحْسَنُ عَمَلًا ۞ وَهُوَ الْعَزِيزُ الْغَفُورُ ۞ ۲ الَّذِي خَلَقَ
سَبْعَ سَمَاوَاتٍ طَبَاقًا ۞ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِنْ
تَفَوُّتٍ ۞ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ ۞ ثُمَّ

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87. Do ye not force it back, if ye are truthful ?
 88. Thus if he is of those brought nigh,
 89. Then breath of life, and plenty, and a Garden of delight.
 90. And if he is of those on the right hand,
 91. Then (the greeting) "Peace be unto thee" from those on the right hand.
 92. But if he is of the rejecters, the erring,
 93. Then the welcome will be boiling water
 94. And roasting at hell-fire.
 95. Lo! this is certain truth.
 96. Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.

SURA AL-MUULK

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.
2. Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,
3. Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?

اللَّهُ

ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
 وَهُوَ حَسِيرٌ ﴿١﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِبَصَائِعَ وَجَعَلْنَاهَا
 رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٢﴾
 وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ
 الْمَصِيرُ ﴿٣﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ
 تَفُورُ ﴿٤﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ
 سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٥﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا
 نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ ؕ إِنْ
 أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٦﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
 كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿٧﴾ فَأَعْتَرَفُوا بِذُنُوبِهِمْ ۖ فَنُفِخَتْ
 فِي الْأَصْحَابِ السَّعِيرِ ﴿٨﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
 لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٩﴾ وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ
 إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٠﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَ



4. Then look again and yet again, thy sight will return unto thee weakened and made dim.
5. And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.
6. And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!
7. When they are flung therein they hear its roaring as it boileth up,
8. As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner?
9. They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.
10. And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.
11. So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.
12. Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.
13. And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).



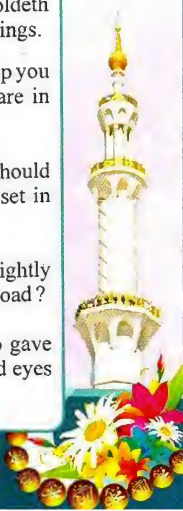
اللَّهُ

وَقُلْ لِلَّهِ
وَقُلْ لِلَّهِ
وَقُلْ لِلَّهِ

هُوَ اللَّطِيفُ الْخَبِيرُ ۝ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا
فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ ۝
أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا
هِيَ تَمُورُ ۝ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ
حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ۝ وَلَقَدْ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَذِيرٍ ۝ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًى
وَيَقْبِضْنَ ۖ مَا يَبْسُكُنَ إِلَّا الرَّحْمَنُ ۖ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ۝
أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ
الرَّحْمَنِ ۖ إِنَّ الْكَافِرُونَ ۖ إِلَّا فِي غُرُورٍ ۝ أَمَّنْ هَذَا الَّذِي
يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۖ بَلْ لِّجَوَابِ عَتُوِّ وُنُفُورٍ ۝ أَمَّنْ
يَمِشْيُ مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمِشْيُ سَوِيًّا عَلَىٰ
صِرَاطٍ مُّسْتَقِيمٍ ۝ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ۝ قُلْ هُوَ



14. Should He not know what He created ? And He is the Subtile, the Aware.
15. He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).
16. Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed ?
17. Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane ? But ye shall know the manner of My warning.
18. And verily those before them denied, then (see) the manner of My wrath (with them)!
19. Have they not seen the birds above them spreading out their wings and closing them ? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.
20. Or who is he that will be an army unto you to help you instead of the Beneficent ? The disbelievers are in naught but illusion.
21. Or who is he that will provide for you if He should withhold His providence ? Nay, but they are set in pride and frowardness.
22. Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road ?
23. Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!



اللَّهُ

الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾ وَيَقُولُونَ
مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٤﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ
اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ
وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ
تَدَّعُونَ ﴿٢٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ
أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٧﴾
قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ
مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٨﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ
مَأْوَاكُمْ غُورًا فَمَنْ يَأْتِيكُمْ بِهِاءٍ مَّعِينٍ ﴿٢٩﴾

٢١٠

24. Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.
25. And they say: When (will) this promise (be fulfilled), if ye are truthful ?
26. Say: The knowledge is with Allah only, and I am but a plain warner;
27. But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.
28. Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom ?
29. Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.
30. Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water ?



اللَّهُ

سُورَةُ الْمُرْجَمِ مَكِّيَّةٌ ٣١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُرْجَمُ ۖ قُمْ أَلَيْلَ إِلَّا قَلِيلًا ۖ نِّصْفَهُ أَوِ انْقُصْ

مِنْهُ قَلِيلًا ۖ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۖ إِنَّا سَنُلْقِيْ

عَلَيْكَ قَوْلًا ثَقِيلًا ۖ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ

قِيلًا ۖ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۖ وَادْكُرْ اسْمَ رَبِّكَ وَ

تَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۖ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ

فَاتَّخِذْهُ وَكِيلًا ۖ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا

جَمِيلًا ۖ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۖ

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۖ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۖ

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ۖ

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ۖ شَهِدْنَا عَلَىٰكُمْ كَمَا أَرْسَلْنَا إِلَىٰ

فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا

SURA MUZZAMMIL

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. O thou wrapped up in thy raiment!
2. Keep vigil the night long, save a little -
3. A half thereof, or abate a little thereof
4. Or add (a little) thereto - and chant the Qur'an in measure,
5. For we shall charge thee with a word of weight.
6. Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.
7. Lo! thou hast by day a chain of business.
8. So remember the name of thy Lord and devote thyself with a complete devotion -
9. Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender -
10. And bear with patience what they utter, and part from them with a fair leave- taking.
11. Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile.
12. Lo! with Us are heavy fetters and a raging fire,
13. And food which choketh (the partaker), and a painful doom
14. On the day when the earth and the hills rock, and the hills become a heap of running sand.
15. Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.





اللَّهُ

وَج

وَسِيلًا ۝ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ

شِيبًا ۝ السَّمَاءُ مُنْفِطِرٌ بِهِ ۖ كَانَ وَعْدُهُ مَفْعُولًا ۝ إِنْ هَذِهِ

تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝ إِنْ رَبُّكَ يَعْلَمُ

أَنْتَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ

مِّنَ الَّذِينَ مَعَكَ ۖ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَّنْ

نُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ

أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ

يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ

اللَّهِ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

وَاقْرَءُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ

خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا

اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝



16. But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.
17. Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey,
18. The very heaven being then rent asunder. His promise is to be fulfilled.
19. Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.
20. Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

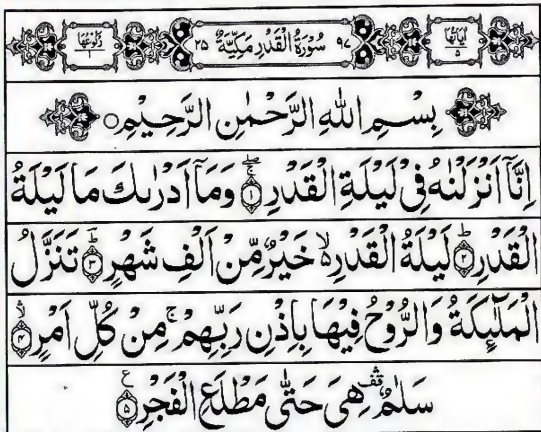


SURA AL-QADAR & IT'S VIRTUES

Revealed at Mecca

According to the saying of the Holy Prophet ﷺ Sura Al-Qadar is reckoned equivalent to one fourth of the Qur'an.
(Kanzul Aamaal)

As such recitation of this blessed Sura four times earns the *Sawab* of recitation the complete Qur'an.



In the name of Allah, the Beneficent, the Merciful.

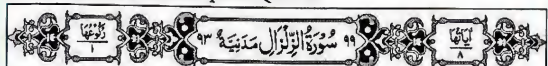
1. Lo! We revealed it on the Night of Predestination.
2. Ah, what will convey unto thee what the Night of Power is!
3. The Night of Power is better than a thousand months.
4. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.
5. (The night is) Peace until the rising of the dawn.

SURA AL-ZILZAAL & IT'S VIRTUES

Revealed at Mecca

According to the saying of the Holy Prophet ﷺ Sura Al-Zilzaal is reckoned equivalent to half Qur'an. (Tirmizee)

As such recitation of this Sura twice earns the Sawab of recitation of the complete Qur'an.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأَخْرَجَتِ الْأَرْضُ

أَثْقَالَهَا ۖ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ

أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْخِي لَهَا ۚ يَوْمَئِذٍ يُصْدَرُ

النَّاسُ أَشْتَاتًا ۚ لَّا يُرَوُّا عَمَّا لَهُمُ ۖ فَمَنْ يَعْمَلْ

مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ

ذَرَّةٍ شَرًّا يَرَهُ ۖ

In the name of Allah, the Beneficent, the Merciful.

1. When Earth is shaken with her (final) earthquake
2. And Earth yieldeth up her burdens,
3. And man saith: What aileth her ?
4. That day she will relate her chronicles,



5. Because thy Lord inspireth her.
6. That day mankind will issue forth in scattered groups to be shown their deeds.
7. And whoso doeth good an atom's weight will see it then,
8. And whoso doeth ill an atom's weight will see it then.

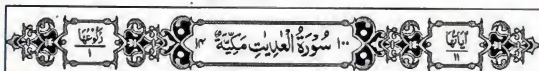
SURA AL-AADIYAAT & IT'S VIRTUES

Revealed at Mecca

According to the saying of the Holy Prophet ﷺ Sura Al-Aadiyaat is reckoned equivalent to half Qur'an.

(Tafseer Mawahibur Rhaman vol. 7 page 267)

As such recitation of this Sura twice earns the Sawab of recitation of the complete Qur'an.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعِدْيَاتِ ضُبْحًا ۝ فَالْمُورِيَّتِ قَدْحًا ۝ فَالْمُغِيرَاتِ

ضُبْحًا ۝ فَاتْرُنَّ بِهِ نَقْعًا ۝ فَوسَطُنَ بِهِ جَمْعًا ۝ إِنَّ

الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي

الْقُبُورِ ۝ وَحُصِّلَ مَا فِي الصُّدُورِ ۝ إِنَّ رَبَّهُم بِهِمْ

يَوْمَئِذٍ لَّخَبِيرٌ

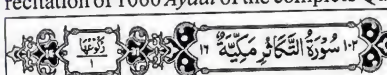

In the name of Allah, the Beneficent, the Merciful.

1. By the snorting courses,
2. Striking sparks of fire
3. And scouring to the raid at dawn,
4. Then, therewith, with their trail of dust,
5. Cleaving, as one, the centre (of the foe),
6. Lo! man is an ingrate unto his Lord
7. And lo! he is a witness unto that;
8. And lo! in the love of wealth he is violent.
9. Knoweth he not that, when the contents of the graves are poured forth
10. And the secrets of the breasts are made known,
11. On that day will their Lord be perfectly informed concerning them.

SURA AL-TAKAASUR & IT'S VIRTUES

Revealed at Mecca

The recitation of this *Sura* once earns the *Sawab* of recitation of 1000 *Ayaat* of the complete *Qur'an*.

 <p>سُورَةُ التَّكْوِيْنِ مَكِّيَّةٌ ١٧</p>	 <p>التَّكْوِيْنِ ٨</p>
<p>بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١</p>	
<p>اَلْهٰكُمُ التَّكْوِيْنُ ١ حَتّٰى زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ</p>	
<p>تَعْلَمُوْنَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ٤ كَلَّا لَوْ تَعْلَمُوْنَ</p>	
<p>عِلْمَ الْيَقِيْنِ ٥ لَتَرُوْنَ الْجَحِيْمَ ٦ ثُمَّ لَتَرُوْنَهَا</p>	
<p>عَيْنَ الْيَقِيْنِ ٧ ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ٨</p>	

مُحَمَّدٌ





اللَّهُ

In the name of Allah, the Beneficent, the Merciful.

1. Rivalry in worldly increase distracteth you
2. Until ye come to the graves.
3. Nay, but ye will come to know!
4. Nay, but ye will come to know!
5. Nay, would that ye knew (now) with a sure knowledge!
6. For ye will behold hell-fire.
7. Aye, ye will behold it with sure vision.
8. Then, on that day, ye will be asked concerning pleasure.

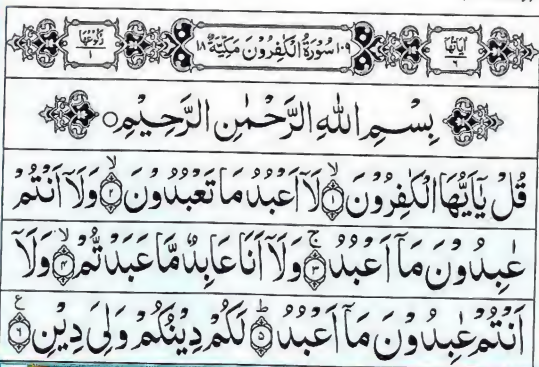
SURA AL-KAFIROON & IT'S VIRTUES

Revealed at Mecca

Hadrat Aayesha Siddiqah رضي الله عنها has stated that Rasool Akram ﷺ said that "Sura Al-Kafiroon & Sura Ikhlass are the two best Suras for recitation in the two rak'ats of Sunna of Salatul Fajar."

It is stated in one of the narrations that some Sahaba رضي الله عنهم requested the Holy Prophet ﷺ to let them know some invocation that they should recite just before going to sleep; in reply which the Holy Prophet ﷺ advised them to recite Sura Al-Kafiroon.

(Tirmizey)



In the name of Allah, the Beneficent, the Merciful.

1. Say: O disbelievers!
2. I worship not that which ye worship;
3. Nor worship ye that which I worship.
4. And I shall not worship that which ye worship.
5. Nor will ye worship that which I worship.
6. Unto you your religion, and unto me my religion.

SURA AL-NASR & IT'S VIRTUES

Revealed at Al-Madinah

According to the saying of the Holy Prophet ﷺ
Hadith this *Sura* is reckoned equivalent to one-fourth of the
Qur'an. (Tirmizey)

As such recitation of this *Sura* 4 times earns the
Sawab of recitation the full Qur'an.



In the name of Allah, the Beneficent, the Merciful.

1. When Allah's succour and the triumph cometh
2. And thou seest mankind entering the religion of Allah in troops,
3. Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.



SURA IKHLASS & IT'S VIRTUES

Revealed at Mecca

There are many virtues of the *Sura Al-Ikhales* as recorded in *Ahadi the Mubarika*, some of which are quoted below.

The Holy Prophet ﷺ said that a house is made in Jannat for a person who recites this *Sura* 10 times.

(Kanz vol. 1, page.585)

The Holy Prophet ﷺ said; "One who recites 12 times after the morning prayer, earns the *Sawab* of reciting the full Qur'an 4 times. Such a person is the most venerable among all persons on earth provided he desists from sins."

(Kanzul aamal vol. 1, page.559)

The Holy Prophet ﷺ said, "A person who recites *Sura Ikhlass* 50 times, the Most Elevated Allah shall forgive his (minor) sins of 50 years."

(Kanzul aamal vol. 1, page.585)

The Holy Prophet ﷺ said that an individual who recites 100 times in prayers or otherwise shall be issued a commandment of acquittal from Hell.

(Kanzul aamal vol. 1, page.585)

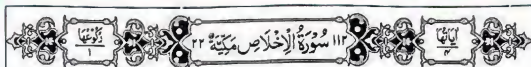
Hadoore Akram ﷺ said that a person who recites 200 times, his minor sins of 200 years shall be forgiven.

(Kanzul aamal vol. 1, page.586)

Hadrat Abu Huraira رضي الله عنه has narrated that once the Holy Prophet ﷺ asked the Sahaba رضي الله عنهم to collect, and listen to his recitation of 1/3 of the Qur'an. When the Sahaba رضي الله عنهم gathered, the Holy Prophet ﷺ came and recited *Sura Al-Ikhales*, and said, "This *Sura* is equivalent to one third of the Qur'an."

(Muslim)

As such recitation of this *Sura Ikhlass* 6 times earns the *Sawab* of reciting the complete Qur'an twice.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝

وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

In the name of Allah, the Beneficent, the Merciful.

1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begetteth not nor was begotten.
4. And there is none comparable unto Him.

SURA AL-FALUQ & SURA AL-NASS & IT'S VIRTUES

Sura Al-Faluq & Sura Al-Nass were both revealed together at the same time with reference to a common incident.

Hafiz Ibne-Qayyim رحمته الله has written a common commentary for both, in which he has stated that no individual can feel independent & contended without resorting to solicit the advantages & blessings of these *Suras* for redress of his problems. These two *Suras* are extremely effective to overcome the effect of magic influence, evil eye & all bodily or spirituous calamities. In reality these two *Suras* are even more required for a man than his needs of food, drink & dress etc.

مَجْلَد

١٤٣٢



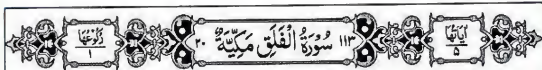


اللَّهُ

The incident related to their revelation, described in *Masnade Ahmad*, is as under.

"A Jew did an evil magical trick on the Holy Prophet ﷺ, on account of which the Holy Prophet ﷺ became ill. Hadrat Jibreel عليه السلام informed the Holy Prophet ﷺ of the same, and indicated a well in which the evil charmed object was lying. The Holy Prophet ﷺ sent two persons who extracted the evil charmed object out of the well, and brought it to the Holy Prophet ﷺ. That object had knots in it. It was this occasion when these two *Suras Al-Faluq & Al-nnas* were revealed upon the Holy Prophet ﷺ. The Holy Prophet ﷺ started untying the knots one by one while reciting one *Ayyat* of these *Suras* for each knot till all the knots were untied. After this the Holy Prophet ﷺ felt a great relief of the strain of the magical spell."

(Tafseer Ibne Kaseer)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ (١) مِنْ شَرِّ مَا خَلَقَ ۝ (٢)

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ (٣) وَمِنْ شَرِّ النَّفَّاثِ

فِي الْعُقَدِ ۝ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ (٥)

In the name of Allah, the Beneficent, the Merciful.

1. Say: I seek refuge in the Lord of the Daybreak
2. From the evil of that which He created;
3. From the evil of the darkness when it is intense,
4. And from the evil of malignant witchcraft,
5. And from the evil of the envier when he envieth.

مُحَمَّدٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ

النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي

يُوسِّسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

In the name of Allah, the Beneficent, the Merciful.

1. Say: I seek refuge in the Lord of mankind,
2. The King of mankind,
3. The God of mankind,
4. From the evil of the sneaking whisperer,
5. Who whispereth in the hearts of mankind,
6. Of the jinn and of mankind.

بِسْمِ اللَّهِ



CERTIFICATE OF RECTIFICATION OF MISTAKES

We have carefully read every word of this book "Our Dear Deceased & Easal-e-Sawab" alongwith the Text of *PunjSura Shareef*; and we hereby testify that this document is free of mistakes and is perfectly correct in every way.

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PUBLISHER'S REQUEST

Respected readers are humbly submitted that all stages of printing, binding & publication of this Book & *PunjSura Shareef* have been accomplished with every possible care & minte observation to avoid any omission.

Yet, if any inadvertent fault is still noticed in any copy, the readers may kindly deposit that copy with us and claim a new copy in Lieu of *Needy for prayers*.

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REQUESTS

This compilation is a great blessing for all men & ladies, who may wish to get it printed & published for fee distribution to earn dividends of remittance of awards to their dear ones & the departed kith & kins in this world & Hereafter.

May Allah bless you

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